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THE RITUAL EXPLAINED:

A MANUAL FOR THE USE OF THE CLERGY,
WITH SPECIAL REFERENCE TO THE
CLERGY IN ENGLAND

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FOURTH EDITION.

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LIST OF REFERENCES.

S.C.R.—Sacred Congregation of Rites. When followed by the letter n, the latter denotes the number of the decree in the *Collectio Authentica Decretorum.*

S.C.Ind.—Sacred Congregation of Indulgences.

Coll. Prop. Fide—*Collectanea S. Congregationis de Propaganda Fide.*

C.—Canon of *Codex juris canonici.*

De Herdt, Haegy, Martinucci, Van der Stappen refer respectively to *Sacrae Liturgiae Praxis, Manuel de Liturgie, Sacra Liturgia, Manuale Sacrarum Caeremoniarum* by these authors.

S. Alph., Ferreres, Gen., Lehm., Noldin, Vermeersch refer respectively to the Moral Theologies of St. Alphonsus, Ferreres, Genicot, Lehmkuhl, Noldin and Vermeersch.

The following are also quoted :

O'Kane, *Rubrics of the Roman Ritual.*

O'Loan, *Ceremonies of certain Ecclesiastical Functions.*

Gatterer, *Praxis celebrandi.*

Beringer, *Les indulgences* (fourth edition).

THE RITUAL EXPLAINED.

INTRODUCTION.

THE word "*Rubrics*" is used to signify the rules to be observed in performing the Divine Office, celebrating the Sacrifice of the Mass, and administering the Sacraments. The name is derived from the Latin word *ruber* or *red*, in which colour these rules are usually printed.

The word "*Liturgy*" is used to signify the public services of the Church. The liturgical books are those which contain these services, and the rubrics to be observed during their celebration. The liturgical books are :—

1. The Missal.
2. The Breviary.
3. The Ritual.
4. The Pontificale.
5. The Caeremoniale Episcoporum.

To these may be added—

6. The Memoriale Rituum. This, however, is rather a supplement to the Missal, as it merely contains the rites to be observed during certain functions in smaller parish churches, where the full observance of the rubrics of the Missal is impossible.

The *Ritual*, of which alone we are going to treat, contains the rites and ceremonies to be observed in administering the Sacraments (except those of

Confirmation* and Holy Orders), as well as the rites for the Dying and Dead, and certain blessings.†

Rubrics are divided into those which are preceptive or binding under sin, and those which are directive, and do not so bind. In the administration of the Sacraments it is certain that all rubrics are preceptive, unless expressed in a form indicating that they are directive, or unless the decrees of the S. C. R. or the common authority of rubricists show that it is not the intention of the Church to urge the law under pain of sin in any particular case. In the celebration of the other functions described in the Ritual, authors dispute about the obligation of the rubrics. Even those, however, who deny that they are preceptive, admit that their non-observance often constitutes a sin—

1. Because they contain many things commanded by the common law.
2. Because their omission may arise through contempt or causes scandal.
3. Because they are often omitted from idleness or other faulty motive (De Herdt, iii., n. 143).

Before the administration of a Sacrament the rubric recommends the minister to spend some time

* The appendix of the Roman Ritual, however, gives the rite for Confirmation, when, with Apostolic delegation, it is administered by a priest.

† In our explanations and references, unless the contrary is expressly stated, we follow the 1915 edition of the *Ordo Administrandi Sacramenta*, with such changes as are required by the recent edition (1925) of the Roman Ritual.

in prayer. This is particularly to be recommended in the case of the Sacrament of Penance, where prudence is so much required. A suitable prayer before hearing confession is the prayer *Da mihi Domine,* which is found in most *Horae Diurnae.* Before the administration of the other sacraments the prayer *Veni Sancte Spiritus* is recommended.

The rubrics prescribe the use of the cotta and stole in administering the Sacraments,* except in administering the Sacrament of Penance, in which the custom, wherever it exists, of using the stole alone may be continued. Such a custom exists in England when confessions are heard outside the church; when heard inside the church, the first Synod of Westminster prescribes the use of both cotta and stole (d. xix. 2).

Owing to the difficulty of carrying both the cassock and cotta, the above rubric, which requires the use of the cotta and stole in the administration of the Sacraments, is not usually observed in this country when the sacraments are administered to the sick in private houses. Custom, therefore, seems to allow the priest in these circumstances to wear the stole only.

After the administration of the Sacraments of Baptism and Matrimony, the names must be entered in the prescribed registers. This is also to

* Those inferior in dignity to Bishops, who have the privilege of wearing the rochet, may not use it instead of the cotta in the administration of the sacraments. They may, however, wear the cotta over the rochet.

be done after burials, and after the Bishop has administered the Sacrament of Confirmation. It is of extreme importance that priests should exercise the greatest care in filling in these registers, as it is so often necessary to refer to them for authentic information, especially for certificates of baptism.

DE SACRAMENTO BAPTISMI.

De Baptismo Sollemni et Privato.

BAPTISM is called solemn, when it is administered with all the liturgical rites and ceremonies; otherwise, it is called private.

As a rule it must be conferred solemnly. It may, however, be administered privately (c. 759):

1. In danger of death. Even then, however, if it be administered by a priest or deacon, the ceremonies which follow its administration should be employed, if time permits.
2. In the conditional baptism of converts from heresy, provided the permission of the Local Ordinary has been obtained. General permission for this has been granted to England by a decree of the First Synod of Westminster (d. xvi. 8).

De Materia et Forma.

Any water constitutes the valid remote matter of this Sacrament. Only baptismal water, however, blessed as a rule on Holy Saturday and the Eve of

Pentecost, constitutes its lawful matter. When baptism is administered by a priest or deacon to one who is in danger of death, and time permits the use of the subsequent ceremonies, the baptism is not strictly private, so that baptismal water should be used (Lehm. ii. 60.) If there is no baptismal water at hand, and there is danger in delay, the ritual directs them to use ordinary water. Ordinary water is to be used when a layman baptizes in case of necessity.

The baptismal water, as already said, must be blessed on Holy Saturday and the Eve of Pentecost, according to the form found in the Missal. Any of the old water which remains must be poured into the sacrarium of the church or baptistery.

If the water in the font should subsequently be greatly diminished, more common water may be added, provided that this additional water be less in quantity than the water already in the font. This addition of small quantities of water may be repeated as often as it be necessary, even though the total amount of unblessed water thus added be eventually greater than that of the baptismal water originally in the font.

If the water become corrupt, it must immediately be removed, and fresh water blessed. Fresh water must also be blessed if for any other reason the supply of baptismal water fails. In these cases the form of blessing is taken from the Ritual.

If the water freezes, it must be liquefied before use. In this case, as well as in the more common one in

which it is so cold as to prevent its being used with safety, a little may be placed in a vessel and some warm water less in quantity added. As much as remains in this vessel after the Baptism may be poured back into the font.

The water should be poured on the crown of the head. If the hair be thick, the priest should separate it with his left hand, and pour the water with his right, or, better still, he may pour it upon the forehead. In order to remove all doubt, it would seem advisable on every occasion to let a part at least of the water fall upon the forehead. This may be done by causing the child to be held over the font, face upwards. The priest may then begin to pour the water on the forehead, and continue the Baptism on the crown.

The water which has been used in Baptism should be poured into the sacrarium of the church or baptistery. Most fonts at the present day are constructed of two parts, one of which holds the baptismal water, the other being a sacrarium conducting to the earth. This is very convenient for baptizing, as the child's head may be held over the sacrarium, into which the water immediately falls. Great care must be taken to see that none of the water falls back into the other part, for thus there would be danger that the baptismal water might become infected.

The priest, in baptizing, should pour the water three times, each time in the form of a cross. This, however, is necessary only for the lawful administra-

tion, as one infusion, whether in the form of a cross or not, suffices for the validity, provided the water flows on any part of the skin of the head.

Of course, the Baptism is not certainly invalid, if the water only flows on the hair and not on the skin, or if it were poured on some other member rather than on the head. In both cases, however, its validity would become doubtful.

De Patrinis.

There must be at least one godparent. If the parents desire it, there may be two. If two be chosen, they must not be of the same sex. If there be only one, the person chosen may be of either sex, irrespective of the sex of the child. In order that a person may *validly* become sponsor, the following conditions are required (c. 765) :

1. *He must be baptised, have come to the use of reason, and have the intention of becoming a godparent.*

All the conditions, and especially that of the intention, should carefully be borne in mind when a proxy is being chosen to take the place of one whom the parents name as godparent. It is not sufficient that the sponsor named would consent if he were asked, or, in other words, it is not sufficient that the sponsor has an interpretative consent : his actual consent is necessary. Nor can he become sponsor by a subsequent approval of such action when a proxy has acted in his stead, but without his knowledge.

2. *He must not* (*a*) *belong to any heretical or*

schismatical sect; nor (b) be under sentence, whether condemnatory or declaratory of excommunication, of legal infamy,† or of exclusion from legitimate acts‡, nor (c) be a deposed or degraded cleric.*

3. *The person must not be the parent, husband, or wife of the one who is being baptized.*

4. *He must be chosen for the office by the person who is to be baptized (if the latter is an adult), or by the person's parents, or guardians, or, in case these neglect to do so, by the minister of the sacrament.*

5. *He, or his proxy, must physically hold or touch the person who is being baptized, during the actual baptism, or immediately after raise or receive him from the sacred font, or from the hands of the minister.***

* A sentence is condemnatory if it inflicts an ecclesiastical punishment, and declaratory, if the judge declares that a person has already incurred a penalty for a crime to which that penalty is *ipso facto* attached.

† *Infamia juris* is incurred when a person has committed a crime to which the law itself attaches the note of infamy, e.g., the crime of laying violent hands on the person of the Roman Pontiff (c. 2343). *Infamia facti* is incurred when by some crime or by his evil conduct, he has *de facto* lost his good reputation among upright and serious christians (c. 2293).

‡ Exclusion from legitimate acts is a penalty which debars a person from exercising certain ecclesiastical functions, among which is that of acting as sponsor (cf. c. 2256,2°). Thus, a catholic who presumes, without a dispensation, to contract a mixed marriage, incurs this penalty (c. 2375).

** The last clauses apply chiefly to baptism by immersion when the godparent, after the actual baptism, raises the godchild from the sacred font, or if the minister raises him, receives him immediately afterwards from the latter's hands.

As a rule, there will be little difficulty about the fulfilment of this condition in the case of the godmother, who usually holds the child over the font while it is being baptized. But care must be taken to see that the godfather also touches the child at this moment. It is not necessary for him to touch the child immediately : to touch the dress suffices. But the touch must be physical, not moral. The proxy must act in the same way, in order that the principal may validly become sponsor. But the proxy himself, by acting thus, does not contract any spiritual relationship, nor incur any particular obligation.

The following are excluded from *lawfully* fulfilling the office of sponsor (c. 766) :

1. *Those under the age of fourteen, unless in the judgment of the minister, there is a just cause for admitting them.*

2. *Those who, without any sentence,* are for a notorious crime excommunicated, or debarred from the exercise of legitimate acts, or legally infamous ; those publicly† interdicted, or in any other way public criminals, or infamous in fact.*

3. *Those ignorant of the rudiments of faith.*

* If there is a sentence, they cannot act validly.

† The code says *interdictus aut alias publice criminosus.* The word *alias* shows that *publice* refers also to *interdictus.* Hence private sinners, or those whose censure is not publicly known, are not to be rejected.

4. *Novices, and professed religious, unless there be urgent necessity, and the express leave of at least the Superior has been obtained.*

5. *Those in sacred orders, unless with the express permission of their own Ordinary.*

As the code uses the word *express*, presumed permission will not suffice.

A difference should be noticed in the last two cases. A religious superior may not lawfully give his permission to his subjects, unless there be urgent necessity; the Ordinary can use his discretion in giving permission, even when there is no such necessity.

In order to secure that the above laws are duly observed, the priest should previously make due enquiries concerning the persons chosen, and it is most advisable for him to do this some time before the ceremony, as he would then have less difficulty in rejecting one whom he discovers to be unfit.

In private baptism, a sponsor should, if possible, be employed, in which case he seems to contract spiritual relationship and the consequent impediment with the person baptized. If, for any reason, there has not been a sponsor, one should be employed when the ceremonies are supplied, but in this case he does not contract the spritual relationship (c. 762). The baptismal register should, therefore, make it clear, whether he was the sponsor at the actual baptism, or only when the ceremonies were supplied.

De Tempore et Loco Administrandi Baptismum.

Children should be baptized as soon as possible after birth ; and parish priests and preachers should frequently warn the faithful of their grave obligation in this respect (c. 770).

In case of necessity, private baptism can be administered at any time, and in any place.

In the early ages of the church, two days were specially set apart for the administration of solemn baptism to adults, although it was also administered at other times when a reasonable cause required it. These days were the vigils of Easter and Pentecost. At the present day solemn baptism may lawfully be administered to adults on any day of the year, but it is the desire of the church that the ancient custom should, if convenient, be preserved, especially in metropolitan and cathedral churches (c. 772).

Solemn baptism should, as a rule, be administered in the baptistery of a church or public oratory. By a baptistery is meant either a building separated from, although adjoining, a church, in which Baptisms are administered, or a chapel within a church set apart for this purpose (O'Kane, n. 239). Each church should have its baptistery, understood in one of the two above senses. If this be not possible, a suitable place should be chosen, surrounded with rails, to serve in its stead. The font should be placed in the centre. It should be made either of marble or of some other stone which is sufficiently hard and solid to prevent the escape of the baptismal water. It should be covered with a lid, which

should fit so closely as to prevent the entrance of dust or other impurities. At one side of the baptistery there should be a cupboard containing the oils, salt, and other requisites for the administration of the Sacrament. The cupboard, font, and baptistery should all be kept locked.

It is lawful to administer solemn baptism in private houses in two cases only (c. 776):

1. When it is to be administered to the children, grandchildren, nephews, or nieces* of those who actually hold the supreme power in the State (*e.g.*, kings and presidents), or who have the right of succession; provided that proper petition be made to the Ordinary or parish priest for the use of this privilege.

Hospitals

2. When for a just and reasonable cause, the local Ordinary, after prudent and conscientious consideration, grants this permission in some extraordinary case.

In these two cases, baptism should be administered in the domestic oratory, or at least in some other becoming place. The baptism should be administered solemnly with all the ceremonies, both those that precede and those that follow its administration, and with baptismal water taken from the font (*cf.* cc. 755, 759).

* The word *nepotes* employed in c. 776, more commonly signifies grandchildren, but it is also used to signify nephews and nieces.

De Sacris Oleis et Aliis Requisitis.

There are three kinds of oils used in the administration of the Sacraments—the oil of the sick, the oil of catechumens, and the chrism. These are used by the priest in connection with the Sacraments of Baptism and Extreme Unction. The oil of the sick is used in administering the Sacrament of Extreme Unction, the oil of catechumens and the chrism are used for Baptism, both in blessing the font and during the rite of Baptism itself.

The oils used must be those which have been blessed by the Bishop on the previous Maundy Thursday. To use the old oils without necessity would constitute a mortal sin. If the new oils have not arrived in time for the blessing of the font, the blessing should be performed without the infusion of the oils, and the defect afterwards supplied in private. If there is any one, however, to be baptized before the new oils can arrive, the old ones should be used (S. C. R., January 31, 1896, n. 3879).

What remains of the old oils should be poured into the sanctuary lamp (Pontificale, *De coena Dom. in fine*). The oil absorbed in the cotton-wool may be burned immediately along with the cotton-wool as the rubric directs, or the wool may be first squeezed over the lamp and then burned (O'Kane, n. 254). This must be done by a priest, or at least by a cleric, for without a just cause a layman is forbidden to touch the oil or the oil-stocks while they contain the oil. The ashes which remain from the cotton-wool after being burned are to be thrown into the sacrarium.

The full supply of oil should be kept in vessels made of silver, tin, or pewter. They should not be of glass, or of any other brittle material; nor of copper or brass, or of any other very oxidizable material (O'Kane, n. 260). For ordinary use the priest should have smaller vessels, called in England oil-stocks, which should be made of the same material as the larger vessels. Both large and small vessels should be clearly marked with the name of the oil which they contain. This is a very important rule, as a mistake of oils in the administration of Extreme Unction would render the validity of the Sacrament doubtful.

In order to prevent leakage, both the larger vessels and the oil-stocks should have tightly-fitting lids. For greater security, the oil in the stocks must be absorbed in cotton-wool. The amount of oil thus absorbed must not be so great that when in use there is any danger of its falling out, nor so small as to make it difficult for the priest, by pressing it, to obtain a sufficient supply for the unctions.

If the supply of oil should run short during the year, a fresh supply should, if possible, be obtained; should this be impossible (and only when it is impossible, S. C. R., Dec. 7, 1844, n. 2883), a little unblessed oil may be added, provided that the oil thus added does not exceed the amount of blessed oil previously present. This method of replenishing the oil may be repeated whenever necessary, even though the amount of oil thus added be altogether greater than the original blessed oil contained in the

vessels. Care must be taken that only pure olive oil be added. Nor should fresh oil ever be added to the oil in the stocks, as apart from the difficulty of their mingling, it would be difficult to see that the unblessed oil added is less in quantity than the blessed oil which is absorbed in the cotton.

The oils should be kept in a becoming place in the church, and under lock and key. But in case of necessity, or when there is some other reasonable cause (*e.g.*, when the priest lives at a great distance from the church), he is allowed, with the permission of the Ordinary, to keep them in a safe and becoming place at home (c. 735). The first Synod of Westminster, in speaking of the oil of catechumens and the chrism, ordains that they be kept in the baptistery or sacristy, and that in new churches a place should be prepared for their reception in the baptistery (d. xvi., n. 2). The same Synod ordains that in new churches an ambry bearing the inscription *Oleum infirmorum* should be prepared for the oil of the sick near the high altar (d. xx., n. 4). The lights that burn before the Blessed Sacrament will then serve secondarily for the more reverent custody of the holy oils (see note on the preceding decree of S. C. R., vol. iv., p. 282, *sqq.*). The ambry may be placed either on the Epistle or on the Gospel side, whichever be found the more convenient (S. C. R., June 16, 1663, n. 1259).

De Sale.

The salt used in Baptism is to be blessed according to the form which comes in the Ritual during the

ceremonies of Baptism. The salt need not be blessed before each Baptism. What is once blessed may be kept in the cupboard of the baptistery and used for subsequent Baptisms as long as the supply lasts. Should it become moist or soiled, it should be thrown immediately into the sacrarium, and a fresh supply blessed. It is clear that the salt blessed for Holy water may not be used at Baptism.

De Stola.

Two stoles are to be used, one purple and the other white. It is lawful to use one stole alone, purple on one side and white on the other, which may be turned by the priest at the appointed time (S. C. R., March 26, 1859, n. 3086).

De Nomine Imponendo.

The priest should see that the name chosen for the person who is to be baptized is that of some saint, whose example may stimulate him to virtue and whose protection may shield him from harm. If, in spite of his endeavours, the parents insist on giving the child some other name, he should not on that account refuse to baptize the child, but should add the name of some saint, and enter both names in the baptismal register (c. 761).

De Baptismi Adnotatione.

After the ceremony, the parish priest should, without delay, make the entry of the baptism in the register. This should be done by himself personally,

even if the baptism has been administered by another, as he alone, by virtue of his position, is qualified to give public evidence of the fact. It is sufficient for him, however, to sign the entry which has been made and signed by another (Vermeersch iii., 258). In every case the name of the minister must be inserted (c. 777).

When, therefore, baptism has been conferred by another, whether priest or layman, in the absence of the parish priest (*e.g.*, in danger of death, or when administered in another parish by virtue of c. 738), the minister must, as soon as possible, inform the parish priest of its administration, so that the entry may be made in the parochial register (c. 778).

When a person has been baptized privately and the ceremonies have been subsequently supplied, there should be an entry of both in the register. The forms to be employed are given in the *Ordo Administrandi* (Tit. xiii.). If baptism is conferred conditionally, this fact should be mentioned.

If the child is illegitimate, the mother's name should not be mentioned unless her maternity be publicly known, or unless she of her own accord petitions for it in writing or in the presence of two witnesses ; the father's name should not be mentioned, unless he petitions for it in the same manner, or unless his parentage is known from some public authentic document (c. 777), either ecclesiastical or civil (*cf.* c. 1813). In other cases the child should be registered as born of some father, or parents unknown.

Ordo Baptismi Parvulorum.

All being in readiness, the priest, having washed his hands, vests in cotta and purple stole, and comes to the door of the church, where he meets the sponsors with the child. Strictly speaking, the sponsors should wait with the child outside the church, but necessity and custom allow it to be brought within the porch, or should there be no porch, just within the church near the door. The godmother is to be directed to place the child on the right arm, both because the right arm is the more honourable, and because the ceremonies can thus be observed with greater facility. The godfather should stand at the right of the godmother. Having inquired the name of the child, the priest proceeds to the preliminary interrogations. These interrogations must always be addressed and answered in Latin (*cf.* various answers of the Holy Office: *Bucceroni, Enchiridion, p.* 230, *third edition*). If the sponsors are sufficiently educated to be able to answer in Latin, they should do so; but if the sponsors cannot thus answer, the priest should first of all go through the interrogations and answers himself in Latin, and then repeat the questions in English, to which the sponsors respond (*ibid.*).

When the child has several names, it is unnecessary to repeat them all each time the letter *N.* is found in the Ritual. The priest may pronounce them all when addressing the first question, and also, if he pleases, at the actual Baptism, but during the rest

of the ceremony it will be sufficient if he only mentions one. All, however, should be entered in the baptismal register (O'Kane, n. 296).

After the interrogations the priest blows gently, not with the mouth fully open, but with compressed lips, on the face of the child. He does this three times, but not in the form of a cross, as this is not prescribed. If the child to be baptized be a female, the feminine gender *ea* is used. This change of gender should be made, when necessary, throughout the whole of the ceremony.

He then makes the sign of the cross with his thumb on the forehead and breast of the child whilst saying, *Accipe signum*, etc. For the purpose of signing the breast, the priest may, before beginning the ceremony, tell the godmother to loosen the child's dress slightly, or he may make the sign of the cross on the dress itself. The latter practice, we believe, is the most common. In any case, the contact must be physical, according to the general rule given by authors for signing the person to be baptized—viz., that when the parts are specially mentioned, physical contact is necessary; when no part is mentioned, the cross is made over the child without physical contact.

At the end of the prayer *Preces*, etc., the priest places his right hand, fully extended, upon the child's head for a moment; then he withdraws it and holds it extended while he says the prayer *Omnipotens*, etc.

He then blesses the salt, if necessary; but should he have some which is already blessed, he omits this blessing, and immediately puts a small quantity into the child's mouth, whilst saying the words *N. Accipe*, etc.

The prayer *Deus patrum*, etc., follows, and then the exorcism, during which the priest makes the sign of the cross over the child three times, but without touching it, according to the rule already given. Following the same rule, however, the priest shortly afterwards actually touches the child's forehead while making on it the sign of the cross with his thumb.

The imposition of hands and prayer which follow are performed in the same way as before.

After the prayer *Aeternam*, etc., the priest places the left extremity of his stole upon the child, where it is held by the godmother, and says *Ingredere*, etc., which may, when necessary, be repeated in English, seeing that the translation is given in the *Ordo Administrandi*. All then leave the porch and enter the church, the godmother being at the priest's left. After entering, they proceed immediately towards the baptistery, the priest and sponsors saying the *Credo* and *Pater Noster*, which the sponsors may say in English if they cannot do so in Latin. Arrived at the rails of the baptistery, they remain outside, where they finish, if necessary, the *Pater Noster*.

The priest then removes his stole from the child and, while standing with his back to the door of the baptistery, reads the exorcism, during which he

makes the sign of the cross three times over the child in the way already explained.

He then places a little spittle on his right thumb, and, without making the sign of the cross, for this is not prescribed by the rubric, touches first the lobes of the ears of the child and then the nostrils, beginning with the right in both cases. He may thus distribute the words. Whilst touching the right ear he says *Ephpheta* ; whilst touching the left, *quod est adaperire* ; whilst touching the right nostril, *in odorem* ; whilst touching the left, *suavitatis* ;* and then continues, *Tu autem*, etc.

The priest then addresses the interrogations to the sponsors before Baptism. When these are finished, he takes the oil of catechumens and anoints the child on the breast and between the shoulders in the form of a cross. He may thus distribute the words. While making the downward stroke on the breast he says *Ego te linio* and while completing the cross, *oleo salutis ;* while making the downward stroke between the shoulders, he says *in Christo Jesu Domino nostro*, and while completing the cross, *ut habeas vitam aeternam.* It is sufficient for him to dip his thumb into the oil-stock once only for both unctions. After the unctions, he is directed by the rubric to remove the oil from his thumb and from the parts anointed. It would seem, however, to be more convenient, as a rule, to remove the oil from

* Some authors say that the nostrils should only be touched once, at the extremity, while the priest says *In odorem suavi tatis.* Either view may be followed (cf. O'Kane n. 329, 330).

the breast before anointing the shoulders, as he would then obviate any danger of the oil's coming in contact with the child's dress (O'Kane, n. 338.).

Having finished the unctions, he changes his purple stole for a white one. All now enter the baptistery, where, according to the traditional custom, both the priest and the sponsor holding the child stand facing the east, represented by the high altar of the church, or by that of the baptistery.

Having interrogated the sponsors according to the rules already given, the priest proceeds to the actual Baptism. He must take great care to pour the water, and to pronounce the form correctly.* As already stated, he must see that the water flows, not merely on the hair, but on the skin of the head. The child is usually held over the font by the godmother, with its face downwards. Although this method of holding the child is the one given by all authors, it is not forbidden to a priest to have always, or at least when the child's head is already thickly covered with hair, the child held with its face upwards. He should then, indeed, baptize it on the crown, for this is prescribed by the rubric of the *Ordo administrandi* (*Abluenda est pars capitis superior*, tit. ii., cap. i., n. 10) ; but in making the first part of the cross he can allow some of the water to fall on the forehead, and thus in every case avoid any difficulty which may arise concerning the validity. If he baptizes in this way, he should carefully hold his left hand on the lower part of the

* It should be noticed that *Amen* is not added to the form.

child's forehead in such a way as to prevent any of the water from flowing into the eyes. Before baptizing, he should see that the godfather is actually touching the child. After the Baptism he or the godparent dries the child's head with a towel kept for that purpose.

The Baptism is followed by the anointing of the crown of the head with the chrism in the form of the cross. The unction is applied while the priest, during the following prayer, pronounces the words *ipse te liniat Chrismate salutis* ✠ *in eodem*, etc. After finishing the words *Pax tibi*: *Et cum spiritu tuo*, he removes the oil from his thumb, and from the child's head.

He then places the linen garment, which now consists merely of a small piece of linen, upon the child's head, whilst saying the words *Accipe*, etc., which he repeats in English, if he has in previous parts of the ceremony used both Latin and English.

The candle is now lighted and placed in the hand of the child, or, if the child cannot hold it, in the hands of the sponsor, who holds it while the priest reads the words *Accipe lampadem*, etc. If there are two godparents, it may be given to either, but as the godmother usually holds the child, it would be more convenient to give it to the godfather.

He concludes the ceremony by addressing the salutation:

N. Vade in pace, et Dominus sit tecum. Amen.

Having completed the ceremony, he rubs his thumb and any finger that may have come

in contact with the oil with some crumbs of bread, and washes his hands. The water should be thrown into the sacrarium, or if this be impossible, as will frequently be the case when baptism is administered in a private house, into the fire. The cotton wool and the crumbs should be burnt and the ashes thrown into the sacrarium.

N.B.—The priest may, if he pleases, perform the whole of the ceremony without a biretta, or if he wishes to use one he may observe the following rules (O'Kane, n. 287, *et sqq.*).

He wears the biretta—

1. From the beginning of the ceremony until the beginning of the prayer *Preces nostras*, etc.
2. While placing the salt in the mouth of the child, and while saying *Pax tibi. R. Et cum spiritu tuo.*
3. When he begins the exorcism, *Exorcizo te*, etc., until he has finished the words *nunquam audeas violare. Per eundem Christum Dominum nostrum. R. Amen.*
4. In entering the church after finishing the prayer *Aeternam ac justissimam pietatem*, etc. He uncovers as soon as he has entered the church.
5. When he begins the exorcism, *Exorcizo te*, etc., until he has finished the interrogations *R. Et omnibus pompis ejus. R. Abrenuntio.*

During the other parts of the ceremony he remains uncovered.

Caeremoniae in Baptismo conditionato adhibendae.

In considering whether the ceremonies are to be employed in conditional Baptism, a distinction must be made between the case in which such conditional Baptism is conferred on Catholics or children of Catholics, and that in which it is conferred on converts or children of converts. We shall treat of the latter in speaking of the reception of converts.

With regard to the former, if the ceremonies were omitted at the first doubtful baptism, they must now be supplied ; if they were employed, it is optional whether they are repeated or omitted (c. 760).

The person who acted as sponsor at the first doubtful baptism should again act as sponsor, if possible, when it is repeated conditionally ; but if this is not possible, the presence of a sponsor is not necessary, although one may be employed if it is desired. If the same person acts as sponsor at both baptisms, he contracts the spiritual relationship : otherwise neither the sponsor at the first baptism, nor the sponsor at the second baptism, if one be employed, contracts it (c. 763). Care should be taken, therefore, to note in the baptismal register exactly what has occurred, so as to provide evidence for the presence or absence of the relationship.

If it is doubtful whether the ceremonies have been employed, because it is doubtful whether the person has ever been brought to the Catholic Church for Baptism, children under the age of seven are to be baptized secretly and with the ceremonies (Holy

Office, June 3, 1908). We know of no decree which states what has to be done under the same circumstances in the case of adults, but we think that the same rule should be followed.

De Baptismo Plurium.

If the children to be baptized be of different sexes, the males are placed on the right and the females on the left. Some parts of the ceremony are repeated over each child, while other parts are only performed once over all. The parts which have to be repeated are indicated in the Ritual by the words *Singulariter singulis*, and the other parts by the words *In plurali pro omnibus*. Whenever either of these marginal notes is given, the priest continues the ceremony over each child separately, or over all together, as the case may be, until he comes to the next marginal note. As in the case of the Baptism of one, the gender is changed where the sense requires it. If there are both males and females to be baptized, it is evident, therefore, that the masculine plural must be used when any part is being read over all.

When the rubric prescribes the imposition of hands, the priest should place his hand in silence upon the head of each child, and hold it extended over all while he says the prayer which follows.

In introducing the children into the church, he places the stole upon the first child only.

Baptismus in Periculo Mortis.

If one who is in imminent danger of death is at the church, the priest, vested in cotta and white

stole, immediately administers the Baptism with baptismal water. Should the person still live, and should no grave inconvenience be experienced in keeping him in the church, he continues the ceremony to the end, and then, after having changed his stole for one of purple, he supplies the ceremonies which precede the baptism.

Should the priest be summoned to baptize one in danger of death at home, he immediately baptizes him with baptismal water, and then, if he has had time to bring the chrism, continues the ceremonies to the end of the rite. If he has not baptismal water, and there is danger in delay, he uses ordinary water. The part of the rite which precedes the administration must not be supplied, even if this could be done without any difficulty. If the person survives, the ceremonies which have been omitted must be supplied afterwards in the church (S. C. R. Sept. 23, 1820, n. 2607).

There is no need to speak of the rubrics to be observed in supplying the ceremonies, as they do not differ from the rubrics of Baptism. The prayers are slightly changed, but seeing that in the *Ordo administrandi* the rite is given in full, these changes offer no difficulty in practice.

Ordo Baptismi Adultorum.

For a grave reason Local Ordinaries can allow the ceremonies of infant baptism to be used for adults (c. 755). We omit, therefore, the explanation of the rite for adults, as the Ordinary will often make

use of this power, and when he does not, anyone familiar with the rite for infants should have no difficulty in applying the rules to the rite for adults. There should be a sponsor, but the answers should be given by the one who is being baptized, unless he be dumb, or completely deaf, or speaks a language unknown to the priest. In the last case, the question should, if possible, be explained to him by the sponsor or by an interpreter, and he should give assent by signs.

Out of reverence to the sacrament, it is recommended that both the minister and the catechumen should be fasting (c. 753). The code also prescribes that the adult who has been baptized should, immediately after, assist at mass and receive communion, unless there are urgent reasons to the contrary. But although it is more advisable for him to assist at mass and receive communion on the same day, it would seem that an urgent reason for delay is not required, unless the delay be long. For the word *statim* and similar words employed in canon law, are usually interpreted to mean within three days.* And furthermore, if there were an obligation of receiving communion, there would be the corresponding obligation of fasting, which strict obligation is excluded by the previous clause of this canon (Vermeersch, iii., 246).

The salt swallowed by the catechumen during the ceremony of baptism is not an obstacle to the reception of communion (*Coll. Prop. Fide*, n. 687).

* Cf. the common interpretation of the word *quamprimum* in c. 807.

In the case of private conditional Baptism of adults of heresy, the ceremonies are not supplied afterwards.

Benedictio Fontis.

The font should be blessed twice in a year—on Holy Saturday and the Eve of Pentecost. The rite to be observed on these occasions is to be found in the Missal. Should it be found necessary to bless the font at any other time, the form given in the Ritual is used. The rules given here only apply to the rite which comes in the Ritual. They differ little, however, from the rubric to be observed in blessing the font according to the form given in the Missal.

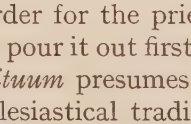
The font must previously be thoroughly cleaned and filled with pure water.

The priest, vested in cotta and purple stole—and, if he wishes, in purple cope also—comes to the font, preceded by his assistants. An acolyte with the thurible goes first, then the cross-bearer between two acolytes with lighted candles, and last of all the priest. Arrived at the font, he takes up his position beside it, facing the altar of the baptistery, or, if there be no altar, facing, if convenient, the high altar. The cross-bearer with the two acolytes stand facing the priest, so that the font is between them and the priest. All, except the cross-bearer and two acolytes, kneel down, and the priest and assistants recite the Litany of the Saints given in the breviary, or, if preferred, the shorter Litany given in the Missal. If the latter be said, it would seem that the invocations are not to be repeated. (O'Kane, 548.) Before the verse *Ut nos exaudire digneris,* the priest alone rises and says twice the

verse *Ut fontem istum, etc.*, making the sign of the cross over the font at the parts indicated. He then kneels down and finishes the Litany. He rises again at the words *Dominus vobiscum*, and at the conclusion of the prayer the rest also rise.

In saying the exorcism, at the words *per Deum ✠ verum*, etc., he makes the sign of the cross over the water three times.

After the words *manare jussit*, he immerses his hand (not only his fingers) in the water, and divides it in the form of a cross. He then throws out a little towards the four quarters of the globe in the following order, according to the rules given in the *Memoriale Rituum*: (1) Towards the east; (2) towards the west; (3) towards the north; (4) towards the south—in this manner:



As the natural order for the priest to pour out the water would be to pour it out first of all from himself, the *Memoriale Rituum* presumes that, according to the approved ecclesiastical traditions, the altars of the church and baptistery are erected at the east.

Having finished the prayer *Domine sancte*, etc., he breathes three times upon the water in the form of the figure Ψ. He should commence each time to breathe on the water at the part nearest to him, and form the line towards the part away from him.

He then puts incense into the thurible, and having blessed it with the usual form, *Ab illo benedicaris*, etc., he incenses the font with three swings—towards the centre, towards his left, and finally towards his right. This is the method usually employed whenever any object has to be either incensed or sprinkled with holy water.

Then follows the infusion of the oil of catechumens and of the chrism. He first pours in some of the oil of catechumens three times, each time in the form of a cross, whilst pronouncing the accompanying form. He pours in the chrism three times, each time as before in the form of a cross, whilst saying *Infusio, etc.* Finally, taking both vessels together in his right hand, he pours from both three times in the form of a cross, saying, *Commixtio*, etc. Should the priest not have sufficient oil for pouring into the font, he may dip his thumb or some silver instrument into the oil, and make the crosses with his thumb, or with the instrument. O'Kane suggests (n. 556) that he use his thumb for dipping into the oil of catechumens and index-finger for dipping into the chrism, so that no difficulty will arise when he has to form the crosses with both oils together. Two instruments of silver or two small spoons could be used in the same way.

Having poured in the oils, he places his hand in the water and thoroughly mixes the oil and the water. These, of course, cannot mingle in reality, but they can be diffused for at least a short time. The oil afterwards rises to the surface, but it may

be removed, and burned or poured into the sacrarium of the baptistery or church. (O'Kane, 163.)

The ceremony being concluded, the priest removes the oil from his hands with some crumbs of bread and then washes them, and throws the water into the sacrarium.

ORDO MINISTRANDI SACRAMENTUM PAENITENTIAE.

Cassock, cotta and stole.

THE priest should always prepare himself before entering upon this responsible duty by a short prayer. The prayer *Da mihi Domine,* which is found in most *Horae Diurnae,* will be found very suitable for this purpose.

Vested in cotta and purple stole, he enters the confessional. It is not prescribed, but counselled, that he should bless each of his penitents as they enter, by making over them the sign of the cross, whilst saying the words, *Dominus sit,* etc., or some other similar form.

At the end of the Confession, having excited the penitent to sorrow and a firm purpose of amendment, and imposed a penance, he pronounces over him the form of absolution, *Misereatur,* etc. At the words *Indulgentiam,* etc., he raises his hand, and holds it extended, turning the palm towards the penitent, until he comes to the words *In nomine Patris,* when he makes the sign of the cross over him, and then lowers his hand. If the penitent be a layman, the word *suspensionis* is to be omitted.

For a just cause, *e.g.*, when there are several penitents to be heard, the priest is allowed to begin at the words *Dominus noster*, and end with the words *Spiritus Sancti. Amen.* It is more laudable, however, to omit the words *Passio Domini*, etc., as seldom as possible, seeing that, in the opinion of many authors, the recital of these words gives to the future good works of the penitent a sacramental efficacy so as to satisfy *ex opere operato* by virtue of the sacrament, and they are certainly efficacious as a prayer of the Church.

In case of urgent necessity, when the priest fears that he will not have sufficient time to pronounce the full form, he should say *Ego te absolvo ab omnibus censuris et peccatis, in nomine Patris et Filii* ✠ *et Spiritus Sancti. Amen.*

Forma Reconciliandi Conversum.

Although priests in England usually receive general faculties for receiving the abjuration of heretics, and for absolving them from excommunition even *in foro externo*, the law, nevertheless, in most dioceses prescribes that before they can lawfully receive a convert into the Church, the permission of the Bishop must first of all be obtained.

Heresy and schism are crimes punished by excommunication, the absolution from which *in foro interno*, whether sacramental or non-sacramental, is specially reserved to the Holy See. But *in foro externo* the Bishop (not, however, the Vicar General

without a special mandate*), by his ordinary power (which by c. 199 he may delegate), can grant absolution, provided that the person guilty of the crime is brought before his external forum in any way, even by his own voluntary act (as in the ordinary case of converts), and there makes a juridical abjuration of his crime. In order that the abjuration may be juridical, it must be made in the presence of the Bishop or his delegate (*e.g.*, the priest who has authority to receive the convert), and also of two witnesses (c. 2314). But when the presence of the two witnesses in any particular case cannot be secured without some real difficulty, the Holy See leaves it to the discretion of the Bishops in England to dispense from the common law and practice, provided, however, that the abjuration takes place *in foro externo*, and that it can be afterwards proved. (Holy Office, June 3, 1908, given in the first edition of Slater's Moral Theology, ii., Appendix D). After the person has thus been absolved from the censure *in foro externo*, any confessor has jurisdiction to absolve from the sin in the tribunal of penance (cc. 2314, 2246).

The censure of excommunication is not incurred :—

1. By *impuberes*—that is to say, by females who are under the age of twelve, and males who are under the age of fourteen. Hence, of those converts who are between the ages

* This restriction of the Vicar-General's powers should be carefully noticed.

of twelve and fourteen, females, but not males, must make an abjuration of heresy and be absolved from this censure (Holy Office, June 3, 1908).

2. By those who are not baptized, and who therefore are not subject to the laws of the Church.

3. By those in good faith.

Converts, therefore, who fall under the first two classes are not to be absolved from censure at their reception. They must, however, make a profession of faith. In the case of *impuberes*, the Apostles' Creed seems to be sufficient for this purpose, or they may use the same form as is used by those who have reached the age of puberty (Holy Office, June 3, 1908), omitting the words at the end (With a sincere heart . . Roman Church) which express the abjuration of heresy. Those who have not been baptized need not, it would seem, make any further profession of faith beyond that which they make during the rite of Baptism, seeing that in the decree given by the Holy Office on this point (July 20, 1859, *Coll. Prop. Fide*, i. 1178) the profession of faith during the rite of reception is not prescribed. This, indeed, is natural, as the decree only gives the rite for the reception of converts from heresy.

Those who are doubtfully baptized are considered to be subjects of the Church. These must therefore make an abjuration of heresy and be absolved conditionally from excommunication. This condi-

tion may be expressed by the insertion of the word *forsan* in the form of absolution.

Although *in foro interno* censures are not incurred by those in good faith, nevertheless *in foro externo* the Church makes no distinction between material and formal heretics. All converts, therefore, who have been baptized, and who have reached the age of puberty, must make an abjuration of heresy and be absolved from excommunication. If in any particular case one may prudently judge that the convert may hitherto have been in good faith, the word *forsan* is added in the form of absolution. But this judgment should never be formed from information received in the confessional ; otherwise there will be a danger, ultimately at least, of breaking the seal.

When Baptism is given absolutely, there is no obligation on the part of the convert of confessing the sins of his past life. If, however, for the sake of humility, or through the desire to prepare better for baptism, or to increase his sorrow, he desires to confess, the confessor may allow him to do so. But he must not give absolution, as this would be invalid. Furthermore, in order to remove any danger of sin through a false conscience on the part of the convert, the priest should tell him that the confession is not sacramental, and that its integrity is not of obligation.

When baptism is given conditionally, all mortal sins committed since the first doubtful Baptism, and not yet directly absolved, must, in England at least, be confessed and conditionally absolved. The Con-

fession and Absolution may both follow the Baptism, or, if preferred, the Confession may be made beforehand—*e.g.*, on the previous evening—and summarily renewed (*e.g.*, "I renew the confession of the sins already mentioned") after Baptism, and before Absolution.

It is not necessary, nor is it always expedient, that the same priest who has instructed the convert and who receives him into the Church, should be the one to hear his Confession.

Adult converts who receive conditional Baptism are not baptized publicly, but altogether privately with holy water, and without any of the ceremonies (c. 759; Conc. West. I., xvi., 8). The two witnesses, however, must be present (cf. *Ordo Administrandi* n.5). One of them (or both, if they are not of the same sex), may, if desired, act as godparent (cf. c. 763). Children of such converts not yet arrived at the use of reason, who receive conditional Baptism, are to be baptized secretly, but with the ceremonies (Conc. West., *ib.*; Additio XII.; Coll. P. F., n. 1516). In this case it is evident that baptismal water should be used. Adult converts unconditionally baptized are baptized with baptismal water, and with the ceremonies.

Form for the Reception.

In this reception there are three cases which may occur, and for each of these cases a separate explanation will be necessary, viz. :—

1. When Baptism is to be administered conditionally.

2. When Baptism is to be administered absolutely.
3. When Baptism is not to be administered at all.

I. When Baptism is to be Administered Conditionally.

The evening before, or at any other convenient time, the convert makes his Confession to the priest, and is by him urged to make an act of contrition, in preparation for the Sacraments of Baptism and Penance which he is going to receive. This Confession may, if preferred, be deferred until after the Baptism, or even until after the reception, but in this case the convert must be instructed to elicit an act of contrition or attrition before receiving Baptism.

When all is ready for the reception, the priest, vested in cotta and purple stole, wearing his biretta and sitting before the middle of the altar, his back towards it, or if the Blessed Sacrament is in the tabernacle, sitting at the epistle side of the altar, addresses the convert kneeling before him, exhorting him to thank God for the gift of faith he has received and which should now shine forth in his good works. Having taken off his biretta, he kneels before the centre of the altar and recites alternately with his assistants the *Veni Creator*, together with the following versicle and prayer. When the priest has resumed his seat, and put on his biretta, the convert makes the profession of Faith and Abjuration of Heresy, kneeling and touching with his right hand

the book of the Gospels. Should the convert be unable to read, he may repeat the form after the priest. The convert still kneeling before him, the priest says the *Miserere*, or, if he prefers, the *De Profundis*, with the *Gloria Patri* at the end, after which he takes off his biretta, rises and says the following versicles, responses and prayer.

Conditional Baptism is then administered altogether privately, *e.g.*, in the sacristy, with holy water, and without any of the ceremonies. The two witnesses must be present. Before the Baptism the priest puts on a white stole, but immediately after changes it again for one of purple.

Having returned to the altar, the priest resumes his seat, puts on his biretta, and pronounces in Latin, over the convert kneeling before him, the Absolution from excommunication, imposing immediately afterwards a suitable penance. This penance is altogether different from the sacramental penance which is to be given afterwards in Confession.

Unless the convert wishes to confess afterwards to the same or to another priest, he now makes his Confession. If he has already confessed, he resumes the Confession in brief—*e.g.*, "I again accuse myself of the sins already mentioned." After making an act of contrition, he receives a penance and conditional absolution.

After returning to the altar, the priest says the *Te Deum*, etc., and then makes a suitable exhortation to the convert.

II. Reception when Baptism is Administered Absolutely.

The priest should be careful to instruct the convert to elicit an act of contrition or attrition before Baptism, in order to secure the remission of his sins by the Sacrament of Baptism.

When all is ready for the reception, the priest vested in cotta and purple stole, and wearing his biretta, sits before the altar in the centre or at the Epistle side, and addresses the exhortation to the convert kneeling before him. Having taken off his biretta, he kneels before the centre of the altar, says alternately with the assistants the *Veni Creator*, versicle and prayer, and then sits down and says the *Miserere* or the *De Profundis*. Having taken off his biretta, he then rises and says the following versicles and prayer.

Absolute Baptism is then given with baptismal water, and with all the ceremonies (*cf.* what we have already said concerning the baptism of adults, p 27).

Returned to the altar, the priest says the *Te Deum*, etc., and then gives a suitable exhortation.

III. Reception when there is no Baptism.

The priest vested in cotta and purple stole and wearing his biretta, seated before the altar in the centre or at the Epistle side, addresses the exhortation to the convert kneeling before him. Having taken off his biretta, he kneels before the centre of the altar and recites alternately with the assistants

the *Veni Creator*, together with the following versicle and prayer. When he has resumed his seat and put on his biretta, the convert kneels before him, with his right hand touching the book of the Gospels, and recites the profession of Faith. The priest then recites the *Miserere* or *De Profundis*, after which he takes off his biretta, rises, and says the versicles, responses, and prayer. He then sits down, puts on his biretta, gives the absolution from excommunication, and imposes a suitable penance.

Unless he wishes to defer confession until later, the convert now confesses, either in full, or summarily if he has already confessed, and receives absolute absolution.

The priest then says the *Te Deum*, etc., and finally addresses the convert a suitable exhortation.

N.B.—It may be asked whether the form for reception should be employed for children who have reached the use of reason but have not yet arrived at the age of puberty. We think that it need not be employed, seeing that the form is in reality the rite of absolution from excommunication which they have not incurred. But they should make their profession of faith. If they are being baptized absolutely and with the ceremonies, they will do this during the ceremony itself when they recite the Apostles' Creed. If they are to be baptized conditionally, they should previously recite the Apostles' Creed or the profession contained in the form of

reception, with the omission of the concluding words But the priest would do well by an instruction and by reciting with them prayers suitable to their age, to assist them to make a suitable preparation.*

De Absolutione a Censuris.

There are three kinds of censures: excommunication, suspension, and interdict. A priest may receive faculties to absolve from these either *in foro interno* or *in foro externo*. For the valid exercise of these faculties no particular form is required, any words or signs by which absolution is signified being sufficient. For the lawfulness of the absolution which is given in confession, the ordinary form which is used for the absolution from sins is necessary. When absolution is given outside of confession, whether it be given *in foro interno* or *in foro externo*, it is fitting that the form given in the ritual should be followed, especially for the absolution from excommunication, but the words of the code seem to imply that this form is not of obligation (c. 2250).

A priest, therefore, who has not got the Roman Ritual and who is going to absolve a person from excommunication, may use the form for the reception of converts, beginning with the psalm *Miserere* and ending with the Absolution itself. This rite is almost the same as that of the Roman Ritual. In the Absolution he should substitute, when necessary, *reverendissimi Episcopi* (or *Superioris* etc.) for *Apostolica*.

* Rigourously the above rule should apply to adult converts from *infidelity*. There is, however, in England the custom of employing the rite in their case, making the necessary omissions. Our explanations have been given in accordance with this custom.

If the excommunication has been incurred for one of the less serious crimes, it is sufficient to employ merely the essential part of the rite, "*Auctoritate Apostolica . . . Spiritus Sancti. Amen.*" (*cf.* Rit. Rom., Tit. III., c. iii., n. 7.)

For the absolution from suspension or interdict outside of confession, the form given in the *Ordo administrandi* may be followed.

De Absolutione ab Irregularitate.

If a confessor has faculties for absolving from irregularity (*e.g.*, when he is using the power granted to him by c. 990), whether in confession or outside of confession, he uses the form *Et eadem auctoritate*, etc. If it be in Confession, this follows the Sacramental Absolution.

DE SANCTISSIMO EUCHARISTIAE SACRAMENTO.

De Tabernaculo.

ACCORDING to a decree of the Sacred Congregation of Bishops and Regulars (October 26, 1575), the tabernacle should, as a rule, be made of wood, gilt on the outside, and lined inside with silk. It may, however, be made of some more costly material, as, for instance, of brass, silver, or marble, but then it is advisable to have an inner casing of wood, in order to guard against the damp. *

The inside, instead of being lined with silk, as prescribed by the above decree, may, if preferred, be gilt (S. C. R., June 20, 1899, n. 4035, and various

* Some diocesan regulations require that the tabernacle should be made of metal so as to form a *Safe*.

other decrees). The base must be covered with a clean corporal, since it is only on a corporal that the sacred species, or vessels containing the sacred species, may rest.

The Ritual prescribes that the tabernacle be covered with a veil. This may be either white, or preferably the colour of the day (S. C. R., July 21, 1855, n. 3035), but unless white be used, violet must be substituted for black on the Commemoration of All Souls, and during the services for the Dead.

For a long time authors disagreed as to the obligation of blessing the tabernacle. The question, however, was at length put to the Sacred Congregation of Rites, and an answer affirming the obligation obtained (S. C. R., June 20, 1899, n. 4035).

It is forbidden to place on the tabernacle images or relics of saints, or even relics of the true Cross, or of any of the instruments of the Passion (S. C. R., April 3, 1821, n. 2612 ; March 12, 1836, n. 2740). It is not unlawful to place a small crucifix on top ; on the contrary, this is by some considered to be of obligation. We do not see, however, how there can be any obligation, seeing that there is no law to this effect. If employed, it does not suffice for the crucifix which the rubric of the Missal requires to be placed between the candles at Mass (S. C. R., June 16, 1663, n. 1270). The reason for this decision was that the crucifix placed over the tabernacle would not, as a rule, be sufficiently large to be seen easily by the priest and the people. Consequently it does not seem contrary to the decree, to place the ordinary large crucifix of the mass on it,

especially when there is not a more suitable place (O'Kane, n. 607).

Relics of saints may not be exposed for veneration in front of the tabernacle (S. C. R., September 6, 1845, n. 2906). It is also forbidden to place there flowers or anything of the kind, if these would prevent the door from being seen; they may be placed there, however, if the tabernacle be so elevated above the table of the altar, that the view of the door would not then be impeded (S. C. R., January 22, 1701, n. 2067).

Nothing may be kept in the tabernacle save the vessels containing the Sacred Species. It may not, therefore, contain the holy oils, relics, etc.; but it may contain an unpurified ciborium.

One lamp at least must burn before the tabernacle night and day. To allow the absence of this light wilfully for twenty-four hours would constitute a grievous sin of sacrilege (S. Alph., vi., 248). Olive oil must be used in the lamp; but where it is impossible to obtain this, the Bishop may allow other oil, whether mineral or vegetable, preferably the latter (c. 1271).

De Ciborio vel Pyxide.

Although the words "ciborium" and "pyx" are used by authors in the same signification, in England we employ the word "ciborium" to express the large vessel for reserving the sacred species in the tabernacle, and the word "pyx" for the smaller vessel used in carrying the Blessed Sacrament to the sick. If not altogether certain, it is at least the

more probable opinion that these vessels must be blessed (*Ritus Celebrandi Missam*, tit. ii., n. 3; S. C. R., November 16, 1649, n. 926; S. Alph. vi., 382). The form used is the same as for the blessing of a tabernacle. The ciborium should be covered with a white veil, which should be made of silk and suitably ornamented.

De Lunula, Custodia, et Ostensorio.

By the lunette is meant the case which holds the large Host reserved for exposition of the Blessed Sacrament; by the *custodia* or *repositorium*, the vessel which contains the lunette while it is being kept in the tabernacle; and by the monstrance, the vessel in which the Blessed Sacrament is placed during the time of public exposition.

The *custodia* is only necessary when otherwise the sacred species would have to remain uncovered in the tabernacle (S. C. R., January 14, 1898, n. 3974). Hence it need not be employed when the monstrance itself is kept in the tabernacle, or when the Host is contained within a lunette of glass, fitted in such a way that no particle from the Host can fall outside.

The lunette may consist of two small semi-circular pieces of gilt metal, either without any covering, or preferably, fitted in a case of glass; but in this latter case it must be so constructed that the Host does not touch the glass (S. C. R., January 14, 1898, n. 3974).*

* The fact that the host is visible through the glass does not remove the obligation of opening the lunette at the offertory and consecration (S.C.R., Sept. 4, 1880, n. 3524).

These vessels, like the ciborium, should be covered with a white silk veil.

De Renovatione Specierum.

The particles used for consecration should be recently made, and after consecration they should be frequently renewed. Although these words of the Ritual *hostiae recentes* and *frequenter renovabit*, are somewhat indefinite, other sources are not wanting from which we may form an approximate judgment of their meaning.

The *Caeremoniale Episcoporum* (Book I., cap. vi., n. 2) prescribes that the particles should be renewed at least once a week; and the Sacred Congregation of Rites, on being consulted in a particular case, refused to allow their renovation once or twice only in the month, and decreed that the above-mentioned prescription of the *Caeremoniale Episcoporum* should be observed (S. C. R., September 12, 1884, n. 3621).

The Sacred Congregation of the Council had also decreed on a previous occasion (April 5, 1573) that "the renovation should take place every Sunday, and not be deferred for fifteen days." The same period is prescribed by many provincial Councils and by the statutes in force at Rome, and is consequently given by many authors as the period which should be universally adopted. But, on the other hand, there are not wanting authors who do not condemn the practice of renewing the Hosts at

least once a fortnight (Gardellini, vol. iv., p. 278, in a note to the decree of December 16, 1826; Lehm. ii., 132); and as this rule has sometimes been sanctioned for provincial Councils, there seems to be no obligation of adopting the stricter view in countries like England, in which no particular legislation exists on this question. No authors, however, that we are aware of, would allow the period to exceed a fortnight, and even this period, some think, should not be allowed when the particles at the time of their consecration are more than a fortnight old (Gasparri, *De Eucharistia*, ii., n. 1013), for, after particles have been made for a month, they hold that there is reason to fear corruption. And even though we were to consider that this danger of corruption is absent, we must still keep in view the question of reverence to the Blessed Sacrament which forbids their being kept until they are too old, as well as the positive law, which requires their frequent renewal and which custom and various decrees interpret in the sense we have given.

If reverence to the Blessed Sacrament requires that the Hosts must not remain more than a fortnight after consecration, the same reason would demand that the time that should elapse between their being made and their consecration should not be much longer, for the same danger of corruption is present whether particles be left a long time after consecration without being consumed or whether they are already very old at the time of the consecration. St. Charles allows Hosts which are not

older than three weeks to be employed, on the supposition, however, that they are to be renewed after a week, and this is the view which is commonly adopted by modern authors. One author, however, (Vermeersch, iii., 370, 381), would allow the consecration of those which are not more than 6 weeks old, provided that adverse circumstances, such as their having been kept in a damp place, do not impose a stricter rule.* But whatever be the strict obligation on the point, a priest would do well, both in order to avoid mistakes arising through forgetfulness, etc., and out of greater reverence to the Blessed Sacrament, to adopt the rules which are usually given by authors, and which we may thus briefly summarize :

1. Particles should not be consecrated which are more than three weeks old.
2. After consecration they should never be kept beyond a fortnight. It is more laudable, however, and more in accordance with custom, to renew them at least once a week.
3. More than a month should never elapse between the making of the particles and their consumption. The second rule, which we have just given, should not therefore be followed when particles which are three weeks old have been consecrated.

* The same author would not allow hosts to be reserved after consecration beyond the period of two weeks.

4. If the weather be very hot or very damp, or if the place in which the Blessed Sacrament is reserved be very hot or very damp, the renewal of the Hosts must be more frequent.

5. Newly consecrated particles should never be mixed with the old (cf. *Rit. Rom.* tit. iv, c. 1, n. 7.), as such a course would frequently endanger the observance of some of the above rules.

De Purificando Ciborio.

It is evident that the law which commands the frequent renewal of the species commands also that the ciborium should be as frequently purified. This should be done during Mass, after the Communion of the faithful, or should there be no communicants, after the priest's Communion. After receiving the Precious Blood, the priest covers the chalice with the pall, and then, if the ciborium be in the tabernacle, he opens the tabernacle, genuflects if any Hosts remain in the tabernacle (not if there is only the unpurified ciborium), takes out the ciborium and puts it on the corporal, uncovers it, genuflects if any Hosts remain, and then, if there are no particles on the corporal to be reserved, closes the tabernacle. Having consumed any particles which remain, he then proceeds with the purification. There are many methods proposed by authors of purifying the ciborium, of which the following are the chief (*cf.* De Herdt, i., n. 282; O'Kane, n. 622-624):

I. He collects the particles with the first finger of his right hand, and then, holding the ciborium over the chalice, he makes them fall into it. This seems to be the best method when newly-consecrated particles are to be placed immediately afterwards in the same ciborium. For if any of the following methods be employed, and the ciborium be not sufficiently dry, there is a danger that the particles will adhere to the sides. Some authors recommend this method in every case.

II. He immediately places wine in the ciborium, and with his finger collects the particles, dries his finger, pours the wine into the chalice, and dries the ciborium if any particles remain on the corporal to be put into it. Having in this case put them in, he purifies the corporal in the usual way, and consumes the wine as the first ablution. If no particles remain on the corporal, he need not dry the ciborium until after the second ablution.

III. This method is almost the same as the second, with this exception, that both ablutions are taken in the ciborium. In this case, having received the wine in the ciborium, he carefully, and without using his finger, passes it round the interior, pours it into the chalice, and consumes it. He then takes the second ablution in the ciborium, and purifies it a second time, using his finger if necessary. He dries his finger, and then pours the water into the chalice and consumes it. This method cannot be followed when there are newly-constructed particles on the

corporal to be put in the ciborium after the purification, seeing that the priest must remove these particles and purify the corporal before breaking his fast—*i.e.*, before receiving the first ablution.

IV. He collects the fragments, places them in the chalice, and then continues the purification with wine, or with wine and water, as in the two previous methods. This method we consider to be the most advisable of all.

N.B.—1. If wine or water be used, it must never be consumed from the ciborium, but must be poured into the chalice and then consumed.

2. If any Hosts remain to be consumed, they must be taken by the Priest after receiving the Precious Blood.

3. Several authors recommend that after the purification of a ciborium, the mundatory should be folded in such a way that the part which has cleaned it should remain inside. Many also recommend that it should not be used again until it has been washed (De Herdt, i., n. 282).

4. No special reverence* need be paid to an unpurified ciborium. The customary genuflections are therefore omitted, when

* By reverence is meant liturgically, genuflections, the bowing of the head, and sometimes, especially at mass, the kissing of the object. It is in this restricted liturgical sense that this rule is to be understood, as it is evident that in the ordinary meaning of the term, reverence must be observed towards the Real Presence which still remains.

it is opened, before being closed, etc. (Van der Stappen, iii., Q. 334).

5. The lunette also must be frequently purified, and a newly-consecrated Host substituted for the old. Most priests do this once a week. In renewing the Host, the priest must not consecrate one large Host only, which he may place in the lunette, consuming the old Host in its stead. He must consecrate two Hosts—one to place in the lunette, and the other to be consumed at the ordinary time, for in order to secure its integrity he must partake of his own sacrifice (Van der Stappen, iii., Q. 320, Note ii.; Gen. ii., 213). As we have already mentioned, the old Host which he removes from the lunette must be consumed after he has received the Precious Blood.

6. Whenever the Host of the lunette is renewed, the lunette should be purified. As to the *custodia*, seeing that it does not immediately touch the Sacred Species, it does not seem necessary to purify it on each occasion, but only from time to time (Van der Stappen, iii., Q. 333; Gatterer, n. 103, 4, Note). We do not see why the same rule should not hold with regard to the monstrance, although Van der Stappen seems to imply that it should be purified on every

occasion. We may presume that these authors suppose the lunette to be composed merely of two semi-circular pieces of gilt metal, for when it is entirely covered so that no particles can fall outside, there does not seem to be any obligation of ever purifying either the *custodia* or the monstrance.

Ordo Administrandi Sacram Communionem.

I. Communio extra Missam.

Rom. Ritual. p. 112.

The priest having washed his hands, vests in cotta and stole, the colour of which may be either white or the colour of the day. On the Commemoration of All Souls, the colour should be either white or purple. He then comes to the altar, on which two candles are lit, carrying with him the burse, unless it is already on the altar. Arrived there, he gives his biretta to the server, genuflects *in plano*,* and ascends to the altar. The server then recites the *Confiteor*. Meanwhile, the priest removes the chart, unfolds the corporal, opens the tabernacle, genuflects, and takes out the ciborium, which he places on the corporal, closes the tabernacle,

* The priest and the *ministri superiores* (deacon, subdeacon and assistant priest) genuflect *in plano* when (1) they approach the altar at the beginning of a function, or (2) leave it at the conclusion. This holds even though they do not return to the sacristy, but only go to the bench or credence table (e.g., to change their vestments). When genuflecting at the foot of the altar at other times, they should do so on the lowest step. The *ministri inferiores* always genuflect in *plano*.

and uncovers the ciborium, leaving the lid on the corporal.*

Having opened the ciborium, he genuflects,† and turns to the people in such a way as not to turn his back to the Blessed Sacrament. To do this he moves slightly towards the Gospel side, and turns to the right, so as to face partly the communicants and partly the Epistle side. He then says *Misereatur vestri*, etc., and *Indulgentiam*, etc., using the plural *vestri*, etc., in every case, even though there is only one communicant. He makes the sign of the cross over the people when saying the words *Indulgentiam*, etc. He then turns to the altar, genuflects, takes the ciborium in his left hand, and one of the sacred particles between the finger and thumb of his right hand, and, holding it slightly raised above the ciborium, he turns round, and while keeping his eyes fixed on the Host, says in a clear voice, *Ecce*

* Some authors direct the priest to place it outside the corporal (Haegy, I. p. 285, note). This rule may be followed, if desired.

† The rubrics regularly prescribe that the priest should genuflect (1) immediately before and after touching the Sacred Species, or a vessel containing the Sacred Species, both during mass, and at other times; and (2) immediately before turning away from the Blessed Sacrament, and immediately after turning back or returning towards It. Thus, in this case, the rubric prescribes four genuflections—(1) before taking the ciborium from the tabernacle, (2) after uncovering it, (3) before turning towards the people, and (4) after turning back to the altar. Usually, however, the second and third genuflections will coincide, unless there be a delay owing to the server's not having finished the *confiteor*. If there be this delay, the priest should genuflect both after opening the ciborium, and after the *confiteor* is finished (O'Kane, n. 666.).

Agnus Dei, etc., and then three times, *Domine non sum dignus*, etc. The whole of the latter down to *anima mea* should be said in a clear voice. He then descends by the middle of the altar, and beginning with the first on the Epistle side, he makes the sign of the cross with the Host over the ciborium but within its circumference, and then gives him Communion, saying meanwhile *Corpus Domini*, etc. In the act of giving the Communion he will find it most convenient to hold his hand so that the thumb is above and first finger below the Host. If during the administration there be any delay, and he has to wait until the communicants approach the rails, he should turn round and stand in the meanwhile with his face towards the altar.

When all have received, he turns to the altar, places the ciborium on the corporal, genuflects, rubs his thumb and forefinger over the ciborium, and covers it. He then recites aloud the antiphon, *O sacrum convivium*, etc., and the following versicles and prayer. During paschal time and during the octave of Corpus Christi *Alleluia* is added both to the antiphon *O sacrum convivium*, and to the versicle and response. Furthermore during paschal time there is a special prayer.

As soon as he begins the antiphon *O sacrum convivium* (S. C. R., January 14, 1898, n. 3975), he purifies his fingers in the small vessel of water kept for that purpose at the side of the tabernacle, and dries them with the purificator kept in the same place, places the ciborium in the tabernacle,

genuflects, and locks the tabernacle. According to some authors, he may purify his fingers before covering the ciborium. This opinion has this advantage, that it enables a priest to have his fingers free in covering the ciborium (*cf.* O'Kane, n. 697).

Having closed the tabernacle, he raises his eyes to the cross, extends, elevates and joins his hands and bows his head to the cross saying *Benedictio Dei omnipotentis,* and then turning to the people blesses them with one sign of the cross saying *Patris et Filii* ✠ *et Spiritus Sancti descendat super vos et maneat semper.* The actions he employs therefore, are the same as those employed in giving the blessing at the end of Mass, although the form used is different. The above form is the one that is always used by the priest in giving his blessing outside of Mass, unless in administering sacramentals another form is expressly prescribed by the Ritual (Gatterer, n. 106). The server having answered *Amen,* the priest turns back again to the altar without completing the circle, places the corporal in the burse, bows towards the cross, descends the steps, receives his biretta from the server, genuflects *in plano,* and returns to the sacristy.

II. Communio infra Missam.

The priest, having received the Precious Blood, places the chalice on the corporal slightly towards the Gospel side, covers it with the pall, and, if the ciborium be not already on the corporal, removes

the chart, opens the tabernacle, genuflects, takes out the ciborium, places it in the centre of the corporal, and closes the tabernacle.

If the ciborium is already on the corporal, after placing the pall on the chalice, he immediately and without any intervening genuflection, places the ciborium in the centre of the corporal and uncovers it.

Having uncovered the ciborium, he genuflects, turns to the communicants, says *Misereatur vestri*, etc., and continues in the same way as in giving Communion outside of Mass. Having returned to the altar, he places the ciborium in the tabernacle with the same genuflections as already mentioned, removes the pall from the chalice, and takes the ablutions as during a Mass in which there are no Communions.

If instead of the ciborium he is going to use the paten, after receiving the Precious Blood, he places the chalice in the centre of the corporal, covers it with the pall, genuflects (N.B.), places the particles on the paten, genuflects and continues as above. On returning to the altar, he makes no further genuflection if no particles remain, either on the paten, or in the tabernacle.

III. Communio immediate ante vel post Missam.

The following are the rules to be observed whenever Communion is given immediately before or immediately after a low Mass :

1. The vestments used are the same as for Mass, even if their colour be black.
2. The blessing is always given at the end, whether Communion be given before or after Mass, unless the colour of the vestments be black.
3. If Communion be given after Mass, it should be given after the Prayers for the Church have been said.
4. If Communion be given before or after a black Mass, the following must be omitted :
   (*a*) The blessing, as we have already mentioned.
   (*b*) The three *Alleluias* which are added during paschal time and the octave of *Corpus Christi* to the antiphon *O sacrum convivium*, and its versicle and response.

N.B.—If the priest returns to the sacristy between Mass and Communion, he must not, in this case, wear the chasuble or maniple while giving Communion, but he may, if he pleases, wear the alb instead of a cotta (De Herdt, n. 275). The stole in this case must never be black ; after a Requiem Mass it must be changed for one of the colour of the day, or for a white one.

De Communione Infirmorum.

In the sick-room a table should be prepared covered with a clean cloth, on which are placed the following :

1. Crucifix. (This is advisable but not prescribed by the rubric.)
2. Two lighted wax candles.
3. A wineglass containing a little water for purifying the priest's fingers.
4. A clean cloth or napkin for the communicant.

This is especially necessary in giving Communion to the sick, when, through a sudden attack of coughing, or through the patient's unexpectedly vomiting, the Host may be ejected (De Herdt, iii., n. 187).

5. Vessel of holy water.

This table should be placed near the foot of the bed, or in some other position in which it is easily visible to the sick person.

The ritual prescribes that when the Blessed Sacrament is taken privately to the sick, the stole should be worn under the coat. There seems to be an immemorial custom in England to the contrary, by virtue of which there is some ground for holding that there is no strict obligation of observing this rule. But apart from the question of obligation, it would seem better to observe it, as by so doing, greater reverence is shown to the Blessed Sacrament.

As the Blessed Sacrament is usually carried privately to the sick in these countries, the priest, according to O'Kane (n. 801), is only bound to wear the cotta, when he comes to the altar, if he has to transfer a particle from the ciborium to the pyx, otherwise it would seem sufficient to wear the stole.

When the priest is going to take communion to the sick, having washed his hands, and put on a white stole* (and cotta, if necessary), he comes to the altar on which two candles are lit, genuflects *in plano*, ascends to the predella, opens the tabernacle, genuflects, and if the pyx already contains the Blessed Sacrament, takes it out, and places it in the burse.

When he has to transfer a particle to the pyx, he first unfolds the corporal, opens the tabernacle, genuflects, takes out the ciborium, opens it, genuflects, places a particle in the pyx, closes the pyx and ciborium, purifies his fingers, places the ciborium in the tabernacle, genuflects, closes and locks the door of the tabernacle, and places the pyx in the burse. The rubric prescribes that the burse be hung round the neck, and fastened to the breast. In England, in place of fastening it to the breast, it is usually placed into an inner pocket in the vest. The Sacred Congregation of Rites, when revising the work of O'Kane (n. 807), refused to sanction this custom which had been approved of by the author, and ordered that the rubric be strictly observed. We think, however, that this answer, given, as it was, to a private author, and for another country, does not affect the lawfulness of the custom which now exists in England, at least when it is known to and tacitly sanctioned by the Ordinary.

* The stole should be white even on Good Friday.

On the way to the sick person's house the priest should recite the *Miserere*, and other psalms and canticles, such as the Penitential Psalms, the *Benedictus*, and the *Magnificat*.

Arrived at the door of the sick-room, he says *Pax huic domui*, and if there be no one to answer, he replies himself *Et omnibus habitantibus in ea*. After seeing that the candles are lighted, he puts the stole outside the dress, places the corporal on the table, takes out the pyx, places it on the corporal, and genuflects.

In the Ritual only three genuflections before the Blessed Sacrament are prescribed : (1) the genuflection just mentioned ; (2) before saying *Ecce Agnus Dei* ; (3) before removing the pyx from the corporal at the end of the ceremony whenever it still contains the Sacred Species. From this it should not be concluded that no further genuflections are necessary ; for, in addition to the above three cases, genuflections should also be made whenever they are prescribed by the general rubric in similar cases. Hence, they should be made whenever the priest leaves the table on which the pyx is placed, and again when he returns to it, before closing the pyx, if any particles remain, etc. (De Herdt, iii., 191).

After placing the pyx on the table, he takes the holy water and sprinkles first of all the sick person in the form of a cross, and then the room, taking care that none should fall on the Host. He thus sprinkles the person in the form of a cross—(1) in the centre ; (2) on his (*i.e.*, priest's) left ; and (3)

on his right. Whenever the sign of the cross is to be made with holy water over any object, it is always done in this way (*cf.* De Herdt, iii., 204; O'Kane, n. 810). While sprinkling the sick person and room he says *Asperges*, etc., which must not be changed during paschal time. Having finished the *Asperges*, he recites the versicles *Adjutorium*, etc., and prayer. He then approaches the sick person, and asks him in a low tone if he wishes to confess. As a rule, the person should have already made his Confession. But even if he has already done so, the priest must not neglect to ask him again, at this point, if there is anything he would wish to say before receiving Communion, in order to enable the sick man to unburden his conscience if he has sinned meanwhile, or if he has previously made a sacrilegious Confession. In the latter supposition, in order to avoid suspicion, the priest will sometimes have to absolve him after a brief confession, telling him to confess more fully when he returns (O'Kane, n. 813; Gen. ii. 293). If he has not previously confessed, the priest should not remove the pyx from the burse until after the Confession, lest he should find the patient indisposed; and before asking him if he wants to confess, he should ask those present to leave the room. He may recall them after he has heard the Confession.

After this the cloth is placed below the chin of the communicant, and he, or one of the bystanders, or where there is no one able to do this, the priest himself, recites the *Confiteor*. The priest next genu-

flects, and, turning round towards the sick man in such a way as not to turn his back to the Blessed Sacrament, says *Miseratur tui*, etc., *Indulgentiam* ✠ etc. The singular form *tui, tuis*, etc., is always used when only one is to receive communion. If there be more than one in the same room or place who is going to receive It, the plural form *vestri, vestrorum* is used.

Having finished the words *Indulgentiam*, etc., the priest turns again to the Blessed Sacrament, genuflects, and takes a particle between his thumb and first finger. He then turns towards the sick person, and, keeping his eyes fixed on the Host, which he holds over the pyx, he says the words *Ecce Agnus Dei*, etc., and then three times *Domine non sum dignus*, etc. The latter words, *Domine non sum dignus*, etc., should be said at least once in a low tone by the sick person if he can do so, and these he may say in English if he cannot do so in Latin (O'Kane, n. 817). The priest then gives the Communion, saying meanwhile the words *Accipe frater* (or *soror*), etc., if it be given as Viaticum ; if not given as Viaticum, he uses the ordinary form, *Corpus Domini*, etc. This difference of form is the only part in which the rite to be observed in giving Communion as Viaticum varies from that to be employed when it is given *devotionis causa*. When a person receives communion more than once while the danger of death continues, it seems to us to be more in accordance with the prescription of the rubric to use the words *Accipe frater*, etc., on each occasion. But a priest is free to follow the view of

others who hold that this form should only be employed on the first occasion (O'Kane, n. 776, 777).

Should it be feared that the dying person would be greatly disturbed by hearing the priest use the extraordinary form, *Accipe*, etc., the ordinary form may be used (St. Alph., l. 6, n. 285, *Dub.* 4).

It may happen that, owing to the parched state of the throat, the sick person may find it difficult to swallow the Host. In this case a little wine or water may be given immediately after, or the Host may in certain cases be placed in some wine or water in a spoon, and then given to the sick person. De Herdt (iii., n. 184) would not allow the last method to be followed, when there is no difficulty in observing the former, seeing that it is against the ordinary custom of the Church. But either method may be followed, where necessary, in giving Communion to the sick for the sake of devotion, and where as a rule the natural fast still binds ; for even though it necessarily follows that a certain quantity of the water will be swallowed before the Host itself, still, as both are taken, morally speaking, at the same time, the fast is not considered to be broken (S. Alph. l. 6, n. 288, *cf. Missale Rom. Ritus servandus*, x., 6). When Communion is given as Viaticum, or when the case is one in which the sick person is permitted to communicate after breaking his fast, it is evident that if it be thought more advantageous, the water may be given to him before he receives Communion.

Should the danger of death be imminent and the person nevertheless able to receive, the priest omits entirely, or in part, according to the degree of necessity, the first part of the rite, as far as the words *Misereatur*, etc. In case of extreme necessity, he may even omit *Misereatur*, etc., and give the Communion immediately. In such cases the preceding prayers which have been omitted are not to be afterwards supplied, even though the state of the penitent should allow this. In this respect, as will be afterwards mentioned, the rubrics differ from those which are to be observed in administering the Sacrament of Extreme Unction in a similar case.

If there be grave reason to fear that the sick person will be unable to swallow the Host before death, It should not be given. If It be given, and it should happen that death ensues before he can swallow It, It should be removed from his tongue, and placed either in the corporal, or in some vessel other than the pyx, and kept in some sacred place until It corrupts, when It should be put in the sacrarium. Should the Host not be visible in the mouth, nothing further need be done. (De Herdt, iii., n. 191 ; O'Kane, n. 823.)

If the priest, after bringing the Blessed Sacrament, finds unexpectedly that the sick person is unable to communicate, he may place It for some time on the table and join with the sick person in praying before It. At the end, he may give benediction with the pyx. But the priest is not allowed to bring the Blessed Sacrament for this purpose

when he knows that the person will be unable to receive It (*Rit. Rom.*, tit. iv., cap. iv., n. 5).

Should the sick person vomit after receiving the Sacred Host, if It be visible, It should be removed and carried to the church in a corporal or in a clean vessel. There It should be kept in a sacred place* until It corrupts, when It should be thrown into the sacrarium. If the Host is not discernible, all should be gathered up with cotton-wool, or in any other way which may be found more convenient, and burned, and the ashes thrown into the sacrarium.

It is better to allow the patient, shortly after receiving, to spit out the phlegm that may gather in the mouth, seeing that this does not come from the stomach : if retained, it may possibly be swallowed, and cause him to vomit (De Herdt, iii., n. 184).

After the Communion the priest purifies his fingers in the small glass of water already provided for this purpose, and dries them with the purificator. If no

* De Herdt (II. 187) says that the Host should be reserved in the tabernacle ; Haegy (I. p. 324), in the sacristy ; Gatterer (n. 114), in either, but preferably in the former. Many give the words of the missal (*De def. X.*, n. 14) *in loco sacro*, without further explanation. We think it preferable to reserve It in the sacristy, especially when the sick person is suffering from an infectious disease, as the infection might pass to the other Hosts, if It be placed in the tabernacle. The missal seems to confirm this view, for it expressly mentions the tabernacle in a previous rubric when speaking of a Host that has been touched by poison, (n. 7), and uses a different word in the present case.

Vermeersch (III., n. 413) thinks that wine may be placed in the vessel, in order to facilitate corruption.

other particle remains, he may previously purify the pyx, putting water into it if he wishes, afterwards pouring the water back into the glass, and drying the pyx with the mundatory. The water should be poured into the sacrarium or, if there be no sacrarium, into the fire. If there be neither sacrarium nor fire, it would seem that the priest, or preferably one of the assistants, may, in accordance with what was formerly prescribed by the Ritual, give the water to the sick person to drink. If he should be unable or unwilling to take it, the priest may purify his fingers by rubbing them with one part of the mundatory, which he has previously moistened in the water. In this case, the mundatory should not be used again before it is washed.

Having purified his fingers, the priest says *Dominus Vobiscum*, etc., and the following prayer. Should a particle remain, he then genuflects, and without saying anything, gives the blessing of the Blessed Sacrament to the sick person with the pyx. If no particle remains, he blesses the sick man with his hand, using the form *Benedictio Dei*, etc., as in the case in which he gives Communion outside of Mass.

In case a particle remains, he carries it back to the church, reciting the psalms *Laudate Dominum de cælis*, etc. Arrived at the church, after two candles have been lit, he places the pyx on the corporal in front of the tabernacle, genuflects, descends to the lowest step, kneels down, recites the prescribed versicles, rises and says the prayer. He then genuflects, turns to the people in such a way as not to

turn his back to the Blessed Sacrament, and announces to the faithful the indulgences granted to those who accompany the Blesssed Sacrament when it is being carried to the sick. These indulgences are given in the Raccolta (n. 101).* It is not necessary to mention in detail what these indulgences are. It is sufficient to state in general terms that those who have taken part in the procession with the proper dispositions, have gained the indulgences granted by the church. After announcing these indulgences, he genuflects, and gives them the blessing of the Blessed Sacrament. After again genuflecting, he opens the tabernacle, places the Blessed Sacrament in it, genuflects, closes and locks the tabernacle, and returns to the sacristy.

Seeing that the Blessed Sacrament is usually carried privately to the sick in England, it is clear that as a rule the announcing of the indulgences and the blessing of the Blessed Sacrament are to be omitted. In this case also, there seems to be no strict obligation of reciting the psalms prescribed by the rubric in going to and in returning from the sick person's house, as the Ritual in prescribing them seems to have in view the public procession of the Blessed Sacrament. The priest, however, would do well to say such of these psalms as he

* Provided they pray for the Pope's intentions, those who carry a light may gain an indulgence of seven years and seven quarantines; those without a light, five years and five quarantines. Those prevented from going may gain certain other indulgences.

knows by heart. But there seems to be an obligation of saying the versicles and prayer after entering the church (Irish E. R., October, 1912 ; O'Kane, n. 838). As the blessing is not to be given, he need not on returning, according to O'Kane (*ib.*), put the pyx on the altar, but may put it at once into the tabernacle. We think that the tabernacle should not be closed until after the prayer has been said.

If Communion is to be given to several sick persons, who are all in the same room, the same ceremonies are to be observed once for all, with the following exceptions :—

1. *Misereatur vestri*, etc., should be said in the plural.
2. The form *Corpus Domini*, etc., or *Accipe frater*, etc., should be repeated in giving Communion to each person.
3. *Accipientibus fratribus* (or *sororibus*) should be said in the last prayer.

Should Extreme Unction be administered immediately after the Viaticum, the benediction of the Blessed Sacrament or the priest's blessing, as the case may be, is omitted until the end of the whole ceremony (Van der Stappen, Q. 235).

DE SACRAMENTO EXTREMAE UNCTIONIS.

In the sick-room a table should be prepared covered with a clean cloth, on which should be

placed the following :

1. Crucifix.
2. A wax candle.
3. Holy water.
4. Six pieces of cotton-wool.
5. A small piece of bread, and a vessel of water to remove the oil from the priest's fingers.

De Unctionibus.

The parts anointed are the eyes, ears, nose, mouth, hands, and feet.

The unctions are made in the form of a cross. This, however, is not necessary for the validity of the Sacrament.

There are two unctions for the eyes, ears, hands and feet, and one for the mouth. Authors vary in their views as to whether the unction of the nose should be single (on the extremity) or double (on each of the nostrils). Either view may be followed. When the unction is double, the right member should be the first anointed. Although it is denied by some, it is generally held that the unction of one sense is sufficient for the valid reception of the sacrament. But it is certain that one unction of the sense is sufficient for the validity when the organ is double, so that the second unction of the same sense may be omitted for a grave cause (Vermeersch iii., 653 ; Lehm., 574). The unction of the feet is certainly not essential, and may be omitted for any reasonable cause.

The unctions are thus applied :

1. The eyes should be closed, and the unctions applied to the eyelids.
2. The lobes of the ears are anointed.
3. The lower part of the nose (the extremity or the lower part of both nostrils) is anointed, according to the rubric of the *Ordo Administrandi*, "*Ad nares, unctio fit in parte inferiore.*"
4. The mouth, in order to be anointed, should be firmly closed, and the unction applied to the lips. The first or downward line of the cross is made on both lips, and the second line on either lip. Should there be any difficulty in having the mouth closed, it is sufficient to anoint one lip, preferably the lower.
5. The palms of the hands of all except priests, and in the case of priests the back of the hands, are anointed.
6. The unction is applied to the upper part of the feet.

The priest should dip his thumb in the oil-stock before each unction. Should he neglect to do so, and should there not be sufficient oil in consequence to anoint one of the members, a slight doubt would arise about the validity of the Sacrament. But it is neither necessary nor even advisable for him to dip his thumb into the oil-stock between the two unctions of the same sense.

In case of contagious diseases where there is danger of infection, the priest may apply the oil by means of an instrument, which must be carefully cleaned before being inserted again into the oil, lest the whole of the oil become contaminated. The latter danger is better avoided, if for each unction separate pieces of wood be used and afterwards burned. Separate pieces of cotton-wool could be used in the same way. Especially in the case of hydrophobia, or any other disease in which contact with the saliva would be dangerous, may he act in this way, but in such cases it is sufficient to anoin t the cheek or part near the mouth (De Herdt, iii., 207 ; O'Kane, n. 927). De Herdt also recommends that a separate oil-stock should be used for contagious diseases. The advantage of such a practice, he declares, he has learnt by personal experience.

After the unction of each member the priest (or the minister, if he is in holy orders), immediately removes the oil before proceeding to the anointing of the next member, except in cases of necessity when death is imminent. In case the member is double, it is not good to remove the oil before both members are anointed and the form finished, unless there is a danger that otherwise the oil may be removed by the bedclothes. This danger is more easily present in the unction of the ears. In such a case, it seems advisable to remove the oil immediately from the first organ, before proceeding to the unction of the second. By pronouncing the words slowly, the priest could do this without making any

notable pause in the form* (O'Kane, 929, 932). A fresh piece of cotton-wool should be used to remove the oil after each unction, but, where the member is double, the same piece may be used to remove the oil from both members. In every case (except in the case just mentioned), whether the unction be single or double, the priest should complete the form before commencing to remove the oil.

The priest is directed by the rubric not to finish the form before completing the unctions. Provided, however, that the unction begins before the form is completed, or *vice versa*, the Sacrament is certainly valid.

Should any member be mutilated, the part nearest is anointed. The unction is also applied, even though the sick person has been deprived of the member, or its use, from birth.

The order of the unctions given in the Ritual must be observed, although an inversion of the order would not invalidate the Sacrament.

When there is only one organ of a sense to be anointed, the first or downward line of the cross is made while pronouncing the words *Per istam sanctam Unctionem*, and the second line while continuing the form. Where the unction is double the custom seems to exist of anointing the right member while saying *Per istam sanctam Unctionem*, and the left member while continuing the form.

* It must be remembered that too long a pause would endanger its validity. According to one author (Berardi, *Praxis*, III., 759), an interval of one minute between two words would certainly invalidate the form. A less interval than this, if it be still notable, would render it doubtful.

Ordo Ministrandi Sacramentum Extremæ Unctionis.

The priest on entering the sick-room says *Pax huic domui*, and if there be no one to answer, he himself replies *Et omnibus habitantibus in ea.* He then places the oils on the table, together with any of the other requisites which have not been already provided. Having put on a purple stole, he gives the sick man the crucifix to kiss. He then sprinkles the sick man, the room, and those who are present, in the form of a cross, whilst saying *Asperges me*, etc. The first verse of the psalm *Miserere* is not here said, the rubric differing in this respect from the rubric to be observed in administering the Viaticum.

Should Extreme Unction immediately follow the administration of the Viaticum, the salutation *Pax huic domui*, etc., as well as the *Asperges* are omitted (Van der Stappen, Q. 235).

He then approaches the sick person in order to hear his Confession. Even if it be only a short time since his last Confession—*e.g.*, twenty-four hours—it is better to ask all to leave the room, and to give him absolution again, even if he has only to repeat *in genere* the sins mentioned in his last Confession.* Should the Viaticum have immediately preceded the administration of Extreme Unction, there will be no need to hear his Confession, although even in this

* We presume that the sick person has already confessed to the same priest, so that as the latter has already a knowledge of the penitent's state, the Confession is not, strictly speaking, generic, for otherwise generic Confession, except in case of necessity, seems to be at least unlawful (Lehm. ii., 264, 265).

case he should console him and excite his contrition, as explained in the following paragraph.

After his Confession the priest speaks a few words of consolation to the sick man, reminding him of the mercies of God, and of His promise of future happiness for all eternity in heaven. In particular, let him speak of the goodness of God in instituting this Sacrament, let him recall to his mind its effects, especially in strengthening him against temptation during his illness, and in washing away the remains of sin.

The priest signs himself while saying *Adjutorium nostrum in nomine Domini*, and then continues the versicles and the three prayers. As the words of the prayers seem to imply that the blessing is intended for the house or room, it would seem that the two crosses to be formed during the prayers should be made over the room rather than over the sick man, although they may be made in this direction.

The *Confiteor* is then said by the sick man if he is able, and this he may do in English it he cannot do so in Latin. If he cannot say it, one of the assistants, or the priest himself, may say it for him.

The priest then says *Misereatur tui*, etc., and *Indulgentiam*, etc., using the singular number.

The *Confiteor*, *Misereatur* and *Indulgentiam*, etc., must always be said, even though the administration of the Viaticum immediately precedes that of Extreme Unction (S. C. Ind., February 5, 1841, n. 286).

The priest then asks those who are present to offer earnest prayer for the sick person while the unctions are taking place. For this purpose they may say the seven penitential psalms and litanies, or, if more convenient, the Rosary. All must be said in a low tone, however, so as not to disturb the priest.

He then says the prayer *In nomine Patris*, etc., during which he holds his right hand extended over the head of the sick person, only interrupting the extension while he makes over him the three signs of the cross prescribed by the Ritual.

This prayer is followed by the unctions, the rules for which have been already explained.

After the unctions are completed, the priest rubs his thumb with the crumbs of bread and washes his hands. The water and crumbs should be thrown into the sacrarium, or in the absence of a sacrarium, into the fire. The rubric directs that the cotton wool used in removing the oil from the parts anointed should be carried to the church and burnt, and that the ashes should be thrown into the sacrarium.

If the sick person be at the point of death, the priest may defer the cleansing of his thumb until the end of the Ceremony, taking great care meanwhile to keep it from touching his vestments, or any other object.

In the versicles, responses, and three prayers which follow the unctions, the feminine gender is substituted for the masculine when it is a woman who is receiving the last rites.

The priest before leaving should address to the person a brief exhortation adapted to his condition.

He should urge the assistants to place a crucifix in such a position as to be easily visible to the sick person, and to give it to him from time to time to kiss. He should also instruct the assistants to have holy water in the room, with which the patient should be often sprinkled, in order to expel the devils who are so active at a death-bed. Should there be no holy water in the house, the priest may leave what he has with him, and tell the people to send immediately to the church for more, or he may bless some at the house.

If Extreme Unction immediately follows the administration of the Viaticum and if the Last Blessing does not follow, the benediction of the Blessed Sacrament, or, in case no particles are left, the priest's blessing, is now given (Van der Stappen, Q. 235).

De Administratione in Casu Mortis Instantis.

The case may arise in which the priest on arriving at the house finds the sick person in so critical a state, that he has reason to fear that he will be unable to perform the full rite before death ensues.

In this case he should first of all hear his Confession. In so doing he should be more earnest in rousing his contrition than in insisting on the material integrity, which very frequently, under such circumstances, cannot be obtained. Even should the person seem to be destitute of his senses,

the priest should, if there be time, briefly ask him to give some sign of confession and of contrition—*e.g.*, by breathing more heavily or by pressing his hand. This done, he absolves him, using if necessary the short form.

After the absolution, he proceeds to the administration of Extreme Unction, omitting part or, if necessary, all the prayers that precede the *Confiteor*. If the person be *in extremis* he omits the *Confiteor*, and commences with the unctions.

But it may happen that there is every reason to fear that the person may die before the five necessary unctions are complete, either because the priest has found the person in extremities when he first arrived at the house, or because he subsequently begins to fear that death is imminent. In this case he first absolves him, using the short form if necessary. He then anoints him, using the short form, *Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.* This unction should be made on the forehead, or if this be not possible, on one of the senses (c. 947). If time remains* the priest should then supply in full the

* The words of c. 947, *cessante periculo* may be explained, we think, in the following way. When there is great danger or difficulty, whether spiritual or temporal, in giving all the separate unctions, the short form may be used. Thus the necessity of using the short form may arise from the danger of the person's dying before the full rite could be observed, or from the danger of contagion, or from the fact that the person after an accident is covered with bandages which renders it impossible for the priest to annoint the different senses. In such cases he uses the short form. But when the danger has passed away (*cessante periculo*) the complete rite must be observed. Thus when

unctions of the different senses, with their corresponding form. These unctions should be supplied absolutely, not conditionally (Holy Office, March 9, 1917).

If the priest arrives at the house shortly after apparent death has taken place, he should nevertheless at once absolve and anoint the person conditionally. For it is almost certain that in nearly every case there is a certain interval of time intervening between real and apparent death, during which the Sacraments may therefore be administered. The length of this interval varies with the physical state of the person at the moment of death, as well as the nature of the agent that caused death. Thus, it will be greater in the case of those who are young or of robust constitution, or of those who died by accident or after a short illness, than in the case of those who die in old age or after a long illness. In a few cases—*e.g.*, of decapitation, or of a person who has been entirely crushed to death—there is little doubt that real death is immediate, but in all other cases we may conclude that life is probably present for some time after, and consequently that Extreme

(Continued from previous page.)

the danger of the person's dying without the sacrament has been removed by the unction with the short form (which is commonly considered sufficient for the validity) or when the danger of contagion has ceased (if the case be possible), or when the bandages can be easily removed, the various unctions must be supplied (cf. Vermeersch, III, 651). Some hold (Gen—Sals II., 417) that after a notable time, e.g., an hour's interval, there is no obligation of supplying, as there would then be no moral union between the first and subsequent parts of the sacrament; others (Vermeersch, ib.) hold, and we think correctly, that they may be supplied afterwards at any interval during the same illness.

Unction may be administered. But to the further question as to how long after we may act on this assumption, authors can give no decided answer. Generally they allow the administration for at least half-an-hour afterwards, when apparent death follows a lingering illness, and for about 3 hours if the death was sudden. In the latter case some extend the interval, and one or two would allow it as long as putrefaction has not manifested itself (Antonelli, *Medicina Pastoralis*, 4th ed., ii., 1026; Ferreres, ii., 852, 855, 856). In practice, we think that the priest should judge of each case on its own merits, considering the probable spiritual necessity of the person (*e.g.*, there is an obvious difference between one who has received communion the same day, and one who has not been to the sacraments for a long time), and considering also the danger of scandal which may arise.*

If apparent death takes place during the actual administration of the Sacrament, it follows *a fortiori*, from all that we have just said, that the priest must not cease, but should continue the anointing to the end, after which he should begin the commendation for the dead, *Subvenite*.

When it is necessary to administer this Sacrament conditionally, authors, who wrote before the promul-

* When absolution and extreme unction are given in such cases, we see no reason why the last blessing may not also be given, using the short form. It is true that this blessing is not so important as the sacrament, but, nevertheless, less reason is required for risking the validity of a sacramental than of a sacrament.

gation of the code, universally held that a condition should never be inserted which might invalidate what otherwise would have been a valid Sacrament. Following this view, therefore, the priest should never use the condition *si dispositus es*, for this would invalidate the Sacrament if the person were unable to receive it with fruit, and might easily, therefore, be the cause of serious harm (Lehm., ii., n. 577). Thus, it may be that a person in mortal sin becomes unconscious without having made an act of attrition. If anointed with the above condition *si dispositus es*, the Sacrament would be invalid ; and even though in a moment of subsequent consciousness he were to make an act of attrition, this would be of no avail in removing the mortal sin. Whereas, if the Sacrament had been validly administered, seeing that the recipient was not guilty of sacrilege, it would, according to the common opinion, revive by subsequent attrition and remove the mortal sin, and might perhaps be the means of saving the person's soul. If the doubt arises as to whether the person is capable of receiving the Sacrament validly or not—*e.g.*, because the priest fears he has not got the requisite intention, or because he has probably received the Sacrament already in the same illness—the condition *si capax es* should be employed. There can, however, be no doubt about the intention, and consequently no need for inserting any condition, in the case of a good Catholic who is unconscious, as he will have at least the habitual implicit intention of receiving the Sacrament, which is all that is necessary for its

validity (c. 943). The same may be said even of an indifferent Catholic when it is evident that he had always the intention of receiving the rites of the Church before death. In case of Catholics who have been so negligent as to render their intention doubtful, the above condition may be employed.

The question, however, arises, as to whether the above doctrine should be abandoned in view of c. 942, so that in case of doubt merely of a person's dispositions, the condition *si dispositus es* should be employed. Vermeersch (iii., 184, 662) answers in the affirmative. Some, however, *e.g.*, Noldin (*De Sacramentis*, n. 445) hold that the teaching and practice which we have just explained should be retained. They hold that the code is considering the case of those who on account of their probable pertinacious perseverance in mortal sin give reason to doubt as to whether they really have the intention of receiving the sacrament, so that the doubt concerns its valid administration. In this case therefore reverence to the sacrament really requires a condition, not, however, the condition *si dispositus es*, but the condition *si capax es*. Most authors give the old doctrine without any reference to the difficulty which has arisen.

We think, however, that this canon only refers to the administration to those who are conscious. For the following canon (943) begins with words that denote a contrast, *Infirmis autem*, and then speaks expressly of the unconscious. The contrast thus made implies that c. 942 speaks of those who

are conscious and c. 943 of those who are unconscious. And the latter canon directs that the sacrament should be administered absolutely, provided that there is a presumption that the person has at least the implicit habitual intention of receiving it. In our opinion, therefore, the old teaching must still be followed when the sacrament is administered to the unconscious, and, in accordance with the opinion of Noldin and others, it may be followed when administered to the conscious. But even though a priest in the latter case were to hold the stricter view, it is clear that he should never insert the condition *si es dispositus* owing to a doubt which has arisen merely from the sacramental confession (c. 890).

If a doubt should arise as to whether death has taken place or not, the condition *si vivis* must be used. It is only in the latter case that there is any obligation of expressing the condition externally, as it is only in this case that a special condition is prescribed by the Ritual (*cf.* Lehm., ii., 28).

If, in a case of extreme necessity, the priest omits in part or entirely the prayers that precede the unctions, he should afterwards, if the person be still living, supply all that has been omitted, and then all that follows the unctions. In this the rubric differs from the rubric to be followed in administering the Viaticum. In the latter case, the prayers that should precede the administration of the Viaticum, if omitted through necessity, are not afterwards supplied.

If, however, apparent death has taken place, it seems to us that he should not supply any of these

prayers ; for although the probability of the continuation of life allows the administration of the Sacrament—which under the circumstances is of such extreme importance—there seems to be no reason for abandoning the traditional practice of the Church in a matter which is not of such importance.

It is needless to add that the priest, in anointing after apparent death, must, as far as possible, avoid giving scandal. Lest anyone, therefore, should think that he is anointing one who is dead, he should explain that the exact moment of death is uncertain, and that the person may still be capable of receiving the Sacrament. On the other hand, to prevent the ignorant from going to the opposite extreme, and becoming indifferent about summoning the priest in good time, it may be sometimes useful to explain that death may have taken place, and that, even if it has not taken place, the Sacrament is far more likely to be fruitful when it is administered to one who is conscious.

Extrema Unctio Pluribus simul Administrata.

The rubrics to be observed in this case are evidently made on the general principle that the prayers which are connected with some actions are repeated over each, while the other prayers are said in the plural over all. Following this rule, the priest should at the beginning give the crucifix to each one to kiss, and likewise should repeat the different unctions with their respective forms separately over each. The rest of the prayers should be said once in the plural over all.

BENEDICTIO APOSTOLICA IN ARTICULO MORTIS.

PLENARY indulgences at the hour of death are granted in two ways:

1. A person may himself possess a title to the indulgence; or
2. A priest may be delegated to impart the plenary indulgence to one who is in danger of death.

An indulgence granted in the first way may be called an *indulgentia lata;* one granted in the second way may be called an *indulgentia ferenda* (Melata, *De Indulgentiis,* p. 87).

Whether *lata* or *ferenda,* it is only gained at the actual moment when the soul leaves the body (S. C. Ind., April 23, 1675). Even though all other necessary conditions have been fulfilled, it is not therefore gained if death does not ensue.

This indulgence can be gained by the dying man for himself only. It is therefore inapplicable to the souls in Purgatory, except, some hold, in the case of one who has made the heroic act. From this one might easily deduce that a person can gain but one of these indulgences, even though his right to it be founded on several titles, and this deduction has been confirmed by various responses of the Sacred Congregation of Indulgences.

Indulgentiae in Articulo Mortis Latae.

These may be subdivided into *indulgentiae latae a jure* and *indulgentiae latae ab homine.* Examples

of those granted *a jure* are frequent; thus, the following have by law titles to a plenary indulgence at the hour of death: Those who have often invoked the Holy Name of Jesus during their life, and who invoke it again at the hour of death; those who possess a pious object (crucifix, medal, rosary, etc.) to which are attached the Apostolic indulgences; and members of several confraternities. In these and in similar cases there is no need of a priest to apply the indulgence. It is applied to the person by the mere fact of his fulfilling the conditions prescribed. What these conditions are must be determined from the words of the concession. There are usually three conditions necessary:

1. Confession and Communion, if possible.
2. Pronunciation of the Holy Name with the lips if possible, or, if this be not possible, at least mentally.
3. Resignation to death, as coming from the hands of God.

An *indulgentia lata ab homine* is one granted directly by the Pope to one or more persons. If any conditions are prescribed, these must be observed; if no conditions are prescribed, the pronunciation of the Holy Name with the lips, or, if this be impossible, at least mentally, seems from the practice of the Church to be commanded, especially if the indulgence be granted *in forma Ecclesiae consueta* (Melata, p. 92).

In every case of an *indulgentia lata*, although the presence of a priest and his due application of

the indulgence according to the form of Benedict XIV. is not necessary, it is nevertheless to be recommended, both to secure more certainly the fulfilment of the necessary conditions, as well as to obtain for the dying man the spiritual benefits attached to the prayers of the Church, which are contained in this form.

Indulgentia Ferenda.

The chief example of an *indulgentia ferenda* is that which is called "The Apostolic Benediction," or, more commonly, "The Last Blessing," and which became of universal practice in consequence of the Bull *Pia Mater* of Benedict XIV. In this Bull, Benedict XIV. prescribed the form to be observed in imparting the indulgence, as well as the other conditions which were necessary for its valid reception. He also decreed that the faculty to give a plenary indulgence at the hour of death should be granted to all the Bishops who ask for it, together with authority to subdelegate this faculty to as many of the clergy as they should deem necessary. Delegation, however, is no longer required, as the code has granted to any priest who assists the dying, the power of imparting the blessing and indulgence.

For its valid application, the following conditions are required :—

On the part of the minister :

Use of the prescribed form.

On the part of the subject :

I. Danger of death.

II. Resignation to death.

III. Pronunciation of the Holy Name with the lips, if possible ; otherwise, mentally, if possible.

To these most authors add a fourth and some a fifth condition, viz. :

IV. Confession and Communion.

V. An act of charity.

Requisite on the part of the Minister. Use of the Prescribed Form.

This form is to be found in the Ritual. Any substantial change would invalidate the indulgence. The obligation of using this form holds even though the priest has not the Ritual with him (S.C. Ind. Feb 5, 1841, n. 286). In this case he would have to send for the Ritual, or else defer the blessing for a later visit. If however the person were dying and it were doubtful whether he would live until the Ritual could be obtained, and the priest knew by heart the short but not the long form, it seems clear that the former would be sufficient. For this would constitute a case of necessity allowing the use of this short form.

Requisites on the Part of the Subject.

I. Danger of Death.

The same danger which suffices for the reception of Extreme Unction suffices also for the valid reception of this indulgence. Those priests are very much to blame who defer the rite much later, until death is almost imminent, for then the dying person cannot be so well disposed to receive it. Before the year 1885 such delay was excusable, and even advisable, as there existed a doubt about the validity, if it were applied before death was imminent; but in that year (Dec. 18, 1885) the Sacred Congregation of Indulgences expressly declared that "the Blessing could be conferred after the last Sacraments had been administered, and when danger of death was present, although not imminent."

The Last Blessing cannot be repeated in the same illness, however long it may be. But if the person becomes convalescent, and has a relapse, it can, and should be repeated (S. C. Ind., Sept. 24, 1838, n. 263). Hence, the rule is not the same as for the administration of the Sacrament of Extreme Unction (S. C. Ind., June 20, 1836, n. 257); for this can be repeated as often as a person has ceased to be in danger, and falls again into danger of death, even though he never became convalescent.

If the Blessing be given to a person in mortal sin, or if the person after receiving it falls into mortal sin, it is not even then necessary to repeat it; in order to gain the indulgence, it is sufficient

for him to recover the state of grace, and to die in that state (S. C. Ind., June 20, 1836, n. 257).

The Last Blessing may be given to all who are in danger of death, whether from sickness, battle, or from any other cause (*cf.* S. C. Ind., Dec. 18, 1885).

It should also be given to young children who have come to the use of reason, even though they have not yet made their first Communion, although, we may add, unless there be any other obstacle, the priest is obliged to admit such children to their first Communion, after having given them a short instruction if necessary (*cf.* cc. 854, § 2 ; 864).

II. Resignation to Death.

Resignation to death is always required, if it be possible, as a *conditio sine qua non* (Const., *Pia Mater*). Prudence will dictate to the priest the time and manner of speaking to the patient, and of placing him in this disposition. As a rule, the best time will be during Confession, when the priest is alone with the penitent.

III. Pronunciation of the Holy Name.

This last condition is also required, if it be possible, as a *conditio sine qua non* (S. C. Ind., Sept. 22, 1892, given in *Acta Sanctae Sedis*, vol. xxv., p. 315 ; and *Irish Record*, 1892, p. 1040). It consists of the pronounciation of the Holy Name, with the lips if possible ; otherwise with the heart—that is to say, mentally.

IV. Confession and Communion.

This condition is added by most authors, because it was usually prescribed in the indults by virtue of which alone the blessing could formerly be given. As an indult is no longer necessary to grant it, and as the condition is not contained in the bull *Pia Mater*, and as the Ritual clearly implies that confession is not essential, it is not easy to see why authors continue to add these conditions. The question, however, is merely speculative, seeing that there is for all who are in danger of death a grave obligation of receiving, if possible, the Viaticum, and for many, of going to confession, and it is quite certain that those who are not bound to the latter, would not wish to omit it.

V. An Act of Charity.

There seems better reason for the opinion of those who hold that an act of charity is a necessary condition, as there are certain passages in the Bull *Pia Mater* (*e.g., ut omni ratione studeant moribundos fideles excitare ad . . . . ferventissimae in Deum caritatis affectus*), which give some foundation for its probability. It seems more likely, however, that these words are not inserted with the intention of imposing a strict condition, but rather with the object of securing with greater certainty the state of grace on the part of the recipient, and, as far as possible, the remission of even his venial sins so that he may obtain the full advantage of the indulgence. The question, however, is almost speculative. For

independently of the indulgence, priests should always urge the dying to make acts of charity, and furthermore, the act of resignation which is certainly essential, will naturally be made from that motive. Whether, therefore, it be considered as a strict condition or not, priests should assist the person to make the act of charity as the most suitable preparation for the act of resignation.

For practical purposes, therefore, we may give this brief rule. When a priest is about to give the last blessing, he should assist the person to make the following acts—(1) act of charity, (2) act of resignation, and (3) pronunciation of the Holy Name.

These acts may be expressed in the form of a prayer, repeated by the sick man—*e.g.* : "O good Jesus, I believe in Thee, I hope in Thee, I love Thee with my whole heart. I am sincerely sorry for ever having offended Thee. I willingly endure these my trials and sufferings in satisfaction for the sins of my past life. I offer myself to Thee, prepared to accept with resignation whatever it pleases Thee to send me, and to suffer death itself with patience, in satisfaction for the pains which I have deserved by my sins. My Jesus, mercy."

All these conditions on the part of the subject are only necessary when they are possible. When they are impossible they are dispensed with, and the indulgence can then be gained by the recipient's performing such of the acts as are possible. Even though he be unconscious when the priest arrives,

he may still gain the indulgence, if the priest observes all that is necessary on his part. In this case even an implicit habitual intention on the part of the recipient is sufficient ; in other words, it is sufficient for the reception of the indulgence that he would ask to receive it, if he had the use of his faculties.

Ritus Administrandi Benedictionem Apostolicam.

The priest on entering the sick-room, having put on a purple stole, says *Pax huic domui*, and if there be no one to answer, he himself replies *Et omnibus habitantibus in ea*. He then sprinkles the sick person, room, and those who are present in the form of a cross, saying only the antiphon *Asperges*, without adding the first verse of the psalm *Miserere*, seeing that this is not prescribed by the Ritual. Should the priest administer the Viaticum, Extreme Unction, and the Last Blessing in immediate succession, he is not bound, as we have already seen, to pronounce the Salutation or give the *Asperges* before Extreme Unction, and most probably not for this Last Blessing. In practice, however, it is better to do so, in order to be secure of not substantially changing a form, which, as we have seen, is absolutely necessary for the validity of the indulgence (De Herdt, iii., 310 ; Van der Stappen, Q. 244).

The priest then approaches the sick man, and hears his Confession, if he desires it. If he has already confessed, the priest should still address a few words to him, explaining the nature of the

indulgence he is about to receive, and urging him to make the acts necessary for its reception.

The priest signs himself while saying *Adjutorium nostrum in nomine Domini.* He then says the antiphon, versicles, and prayer which follow, changing the words *servum tuum* or *famulum tuum* into *ancillam tuam,* and making the other necessary changes of gender, when it is a woman who is receiving the Blessing.

The *Confiteor* which follows is always to be said, even if the Viaticum and Extreme Unction have immediately preceded (S. C. Ind., Feb. 5, 1841, n. 286).* It is said in Latin by an assistant cleric, or by the priest himself. Then follows *Misereatur tui,* etc., and *Indulgentiam,* etc., in the singular.

Then follows the Blessing, during which the priest makes the sign of the cross twice over the sick person at the parts mentioned in the Ritual.

If the person be in danger of dying before the above rite can be fully observed, it is sufficient to commence with the words *Ego facultate mihi,* etc., after which he continues to the end of the rite. But in a case of necessity it is sufficient to say the words *Ego facultate . . . . tibi concedo et benedico te. In nomine Patris,* etc. Danger of infection

* The Holy Office, however, on September 1, 1851, in an answer to the Bishop of Quebec, allowed the *confiteor* to be omitted in this case. (Coll. P.F., n. 1067.) But as the answer of the S.C. Ind., given in 1841, is inserted in the authentic collection of its decrees, which appeared in 1883, it seems to be at least safer to follow it.

constitutes a case of necessity which allows the use of this last form (S. C. R., March 8, 1879, n. 3483).

When the last blessing is given to several at the same time, the same rite is employed once over all, the singular form being changed into the plural.

Viaticum, Extrema Unctio, et Benedictio Apostolica simul administrata.

The Viaticum, Extreme Unction, and the Last Blessing ought to be given at once when the priest has any reason to fear that the person may lose consciousness, or even that the state of his illness will afterwards render him less capable of preparing himself for the reception of these last rites. If there be no reason whatever to fear these inconveniences, it may often be more prudent not to perform all these rites at the same visit, lest the sick man be too much fatigued, and be unable in consequence to give the necessary attention to what is being done. In case of doubt it is better to follow the safer course, and to confer them all immediately.

Little need be said on the rubrics to be followed in case all three are administered at once, seeing that we have already in different places treated of them. We may, however, thus briefly summarize the rules we have already given :—

1. The salutation and the *Asperges* are given twice : before the Viaticum and before the Last Blessing.
2. The *Confiteor*, *Misereatur*, and *Indulgentiam* are said three times.

3. The benediction of the Blessed Sacrament, or the priest's blessing, as the case may be, is deferred to the end of the whole ceremony.

In extreme cases where expedition is of the utmost importance, the priest, after Confession and Absolution, gives Holy Communion and Extreme Unction, missing out, as already explained, all the prayers and ceremonies which precede and follow the essential parts, and then confers the Last Blessing. This done, if the person still lives, he supplies all that follows the administration of the Viaticum in the Ritual, and then all that precedes and all that follows the administration of Extreme Unction. He then begins the Recommendation of a Departing Soul.

DE VISITATIONE ET CURA INFIRMORUM.

Among the many duties of a priest, not the least important is that of visiting the sick and the dying. For it is on the bed of sickness that so often is decided for ever a long struggle between Heaven and Satan for an immortal soul, and not unfrequently it is upon the zeal or prudence of the priest that the issue will in a great measure depend.

A priest, therefore, should be well prepared to carry out this important duty, both by his knowledge and by his good-will. He should be prepared by his knowledge—that is to say, he should study how to treat the different characters and different cases with which he must meet. He should study this in the most recommended treatises on pastoral theo-

logy, and especially in the *Praxis Confessarii* of St. Alphonsus, a work closely followed by many modern authors of note—*e.g.*, Aertnys in his *Theologia Pastoralis*. While studying these works, he should also avail himself of the advice given him by priests more experienced than himself, and, in addition, should review the difficulties he himself has already encountered, and the way in which he might best have met them.

He should also be prepared for this duty by his good-will, showing himself ready to visit all who are ill, and that, too, without waiting to be asked, for it is often those who do not ask for the priest that need his assistance most.

When he visits the sick man, let him first of all win his good-will by showing a great interest in his state. If he has not been sent for, and fears that the patient will be unwilling to confess, he should avoid all mention of this subject until he has gradually disposed him to listen. He should in this case begin by speaking on indifferent topics, and after he has gained his confidence, he should touch on the question of the state of his soul, and in this way gradually and prudently come to the question of Confession and the necessity of preparing for death. Sometimes when there is no danger in delay, and there is reason for fearing the person's displeasure if the subject of Confession be mentioned, it will be more advisable not to introduce the subject until the third or fourth visit. Fortunately, however, there is not often cause for such fear in England, so

that the priest may speak about Confession at his first visit.

The priest should, as a rule, urge the sick person to confess, even though to the priest himself or to the doctor there seems to be no danger of death, for it sometimes happens that the person is really attacked by a fatal disease, and cases are not rare in which Confessions heard under such circumstances prove to be the last. Even if it should be afterwards made evident that no real danger was present, this slight labour is by no means lost. For the sick man himself receives the grace of a Sacrament, and in many cases he recovers the state of grace after having spent perhaps months, or even years, in mortal sin. The priest should therefore remember that the time of sickness is usually a propitious time, and know how to make use of it.

Having once persuaded the patient of the necessity of Confession, he should advise him to confess immediately. If the patient fears that he is not sufficiently prepared to confess immediately, the priest should tell him that he himself will assist him to examine his conscience. If he desires, however, to delay his Confession for some time in order to be better prepared, unless there be danger of death or lethargy, the priest should offer no objection to this. He should, however, ask the sick man to fix some definite time for making his Confession—*e.g.*, that night, or the next day, or an hour later; otherwise he may repeatedly wish to defer his Confession.

In hearing his Confession, the priest should remember that it is much more important to arouse in him true contrition than to secure the material integrity of the Sacrament. Therefore, in his endeavour to obtain the latter, he should not exhaust the sick person's energies to such an extent, as to bring about the risk of his being unable to obtain the former. In case of a long Confession, during a dangerous illness, this integrity very often cannot be obtained.

After Confession the priest should, if necessary, give him the Viaticum, Extreme Unction, and the Last Blessing, either immediately or in his subsequent visits. Even after this he should very often visit him, and should he be in danger of death, he should on every occasion, after a brief Confession, again give him Absolution. Even if he be destitute of his senses, he should absolve him conditionally at each visit, unless these visits be very frequent. It is then sufficient to absolve him every three or four hours if the priest be present so often. If he be known to be weak and subject to sins—*e.g.*, of thought—or if death be very close at hand, he may be absolved oftener (S. Alph., *Praxis Confessarii*, n. 276).

Before absolving one thus destitute of his senses, the priest should first of all try to dispose him to receive the Sacrament with fruit, for although destitute of his senses, he may nevertheless be fully conscious. The following rules, drawn up by an

eminent University professor,* will be of great assistance in these circumstances :

1. Removeat in quantum fieri possit adstantes.
2. Voce clara, at non clamosa, moneat aegrotum de sua praesentia, ipsum proprio nomine appellando. Ceteris enim sensibus extinctis adhuc saepe auditus persistit.
3. Excitet ipsum ad contritionem de peccatis et signum doloris ac confessionis obtinere conetur, dicendo, v. gr., stringe manum meam.
4. Etiamsi non perceperit tale signum ab aegroto dari, absolvat ipsum, atque Extremam Unctionem conferat,† quae quidem in his adjunctis certius salutis medium erit.‡

* The Rev. O. Dignant, formerly Professor of Moral Theology at the University of Louvain, to whom the author's thanks are due for permission to insert these rules in this work. These rules, as will be seen, refer primarily to the case in which the priest finds the person destitute of his senses when he visits him for the first time, but they can easily be adapted, *mutatis mutandis*, to subsequent visits.

† *I.e.*, if this Sacrament has not already been conferred.

‡ For if the person be in a state of mortal sin, the Sacrament of Extreme Unction may be his only means of salvation. If he be entirely unconscious, or even though he be conscious, but unable to make any external sign to express his confession and contrition, the Absolution, in the opinion of most authors, would be invalid ; while the Sacrament of Extreme Unction would be valid, and, provided that he had attrition, would remit the mortal sins. If he had not attrition, his sins, of course, would not be remitted, but, nevertheless, he would receive the Sacrament validly, and, supposing the absence of any sacrilege on his part at its reception, or of any subsequent mortal sin, it would, according to the common opinion, revive and remit the sin if he subsequently made an act of attrition, and thus may be the means of saving his soul (*cf.* p. 82).

5. Discedens moneat inservientes aegroto, ut si lucidum intervallum appareat, statim confessarium advocent* atque interim infirmum ad contritionem excitent—*e.g.*, ipsi praeforment actum contritionis et invocationem S.S. Nominis Jesu, imaginem crucifixi ipsi osculandam praebeant.

It is a good and useful practice for more than one priest to visit, if possible, a person who is in danger of death, in order to give him every opportunity for repairing any past sacrilegious Confession. This is often especially necessary if he be intimately acquainted with the priest who is attending him.

Let the priest strive to have placed in the sick-room a crucifix, and other pious objects which may lead the person to think of heavenly things, and induce him from time to time to offer a short prayer. The crucifix should not be placed above his head, but at the foot of the bed, or in some other place where it will always be visible to him without any effort on his part.

The priest should also propose to him certain prayers which he may repeat from time to time and which should be suited to his disposition and the condition of his illness. Usually the prayers proposed should be ejaculatory. He should especially teach him to make frequently short acts of faith, hope, charity, and contrition, and these not

* *I.e.*, if the sick man has not previously confessed during his illness.

merely in words, but also internally. He should also urge him often to invoke the Holy Name.

During his visit the priest himself may, if he sees good, use some of the prayers of the Church for the sick found in the Ritual—*e.g.*, the salutation and *Asperges*, Psalm XC., versicles and responses, together with the three prayers that follow, finally giving him his blessing. Should he think fit, in some particular case he may add, before giving his blessing, some of the Psalms or prayers, or the last Gospel, which are given in the Ritual for the use of those who visit the dying. But in the use of these prayers and other devotions, he must always guard against making his visits unnecessarily long.

De Benedictione Puerorum Aegrotantium.

It not infrequently happens that a priest is asked to offer some prayer of the Church for a child who is ill. The priest on such occasions may very suitably bless the child, using for this purpose the form *Benedictio puerorum aegrotantium*, which is to be found among the blessings at the end of the *Ordo administrandi*.

Ordo Commendationis Animae.

When possible, the priest should be present at the bedside when death is at hand, in order to give the dying person all the assistance in his power at this important moment and in order to read the Recommendation of the Departing Soul.

The rite should be in Latin, but seeing that in the appendix of the *Ordo administrandi* it is given in English, it would seem that when others are present who can join with the priest in these prayers, he may for their benefit read it in English. Should a priest not be present, any layman can recite the Recommendation. As it is to be found in most prayer-books, there will be no difficulty, as a rule, in having the rite properly observed, if some one be instructed beforehand by the priest how to act in case death should become imminent.

The priest enters the sick-room with the usual salutation and response. Having put on a purple stole, he sprinkles the sick man, the bed, and room with holy water in the way which has been already explained. Having finished the *Asperges*, he gives the dying man the crucifix to kiss, and in a few words arouses his hope in another life. He may also at this point get him to renew briefly his Confession, and to make an act of contrition, after which he absolves him. He then places the crucifix in a position in which it is visible to the dying man. A blessed candle is then lit and given to him to hold, if that be possible, otherwise it may be placed in a stand beside him. If a blessed candle be not at hand, the priest, if there is time, may bless one according to the form found in the Ritual.

All then kneel while the litanies and prayers which follow are said, to the end of the prayer *Ad te confugio*. The priest must see that the death agony has begun before reciting the prayers *Proficiscere,*

etc., although death need not be so imminent when he says the litanies. If at the end of the litanies the sick man does not seem to be in his agony, the priest may repeat the same litanies, or if the person be still conscious, he should suggest to him brief acts of faith, hope, charity, and contrition, and the invocation of the Holy Name.

Even during the Recommendation he should often interrupt the form in order to suggest these short acts to the dying man, and also to sprinkle him with holy water.

In Expiratione.

When death is about to take place, the dying man should repeat *Jesus, Jesus, Jesus.* If he be unable to speak, the priest, or in his absence one of the assistants, may constantly repeat it for him, and such prayers as the following may again and again be repeated in his ear :

Into Thy hands, O Lord, I commend my spirit.

O Lord Jesus Christ, receive my soul.

Holy Mary, pray for me.

Holy Mary, Mother of Grace, Mother of Mercy, do thou defend me from the enemy, and receive me at the hour of death.

St. Joseph, pray for me.

St. Joseph, together with the Blessed Virgin, thy Spouse, open for me the bosom of the divine mercy.

Jesus, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I sleep and take my rest in peace with you.

The soul being departed, the priest recites the responsory *Subvenite Sancti,* together with the versicles, responses, and prayer.

When the body has been laid out, a crucifix should be placed on the breast between the hands, or at least the hands should be placed in the form of a cross. Beside the body should be placed one or more lighted candles and a vessel of holy water, with which the body should from time to time be sprinkled. Especially should those who are present frequently pray for the eternal rest of the soul just departed.

DE EXSEQUIIS.

When used without any qualification, the word exequies denotes the ceremonies and rites of the Church, performed at the burial of those who have been baptized, and who have not by their crimes been deprived of the right to Christian burial (c. 1239).

If all the ceremonies are fully observed, the exequies consist of the following:

1. The conducting of the corpse to the church.
2. Office of the Dead.
3. Solemn Requiem Mass.
4. Absolution at the bier.

5. Funeral procession to the grave.
6. Service at the grave.

Provided that the body is present either physically or morally in the church, solemn or sung Requiem Mass, which forms part of the rite, can be celebrated on most days of the year, and even on Sundays. The body is said to be morally present from the day of the death until the second day (inclusive) after the burial when, for any reasonable cause, it is not brought to the church. In such a case, therefore, it is not necessary that the actual day of the interment should be chosen for the funeral mass.

The requiem mass is forbidden, however, on the following days :

1. The feasts of Christmas, Epiphany, Ascension, Corpus Christi, Assumption of Our Lady, SS. Peter and Paul, and All Saints (*i.e.*, all holidays of obligation in England, except the Circumcision).
2. Easter Sunday, Pentecost, Trinity Sunday.
3. The feasts of the Kingship of Christ, of the Annunciation, and Immaculate Conception ; the dedication of St. Michael and the nativity of St. John the Baptist ; the feast and solemnity of St. Joseph.
4. The feast of the Dedication and Title of the Church in which the exequies are celebrated ; and the feast of the principal Patron of the place. It is not, however, forbidden on the feast of the patron of the diocese or country.

5. In religious institutes, the feast of the Titular or Founder of the Order or Congregation.
6. During the time of Exposition of the Blessed Sacrament. In this case it is forbidden even to bring the body into the church (Van der Stappen, iv., 254).
7. The last three days of Holy Week.
8. When only one mass can be celebrated in the church—(*a*) on days on which the missa pro populo is prescribed ; (*b*) in churches in which the conventual mass must be said ; (*c*) on Palm Sunday, the Purification, Ash Wednesday, and the Vigil of Pentecost in churches in which the palms, candles, ashes, or font are blessed ; and (*d*) on Rogation Days and the feast of St. Mark in churches in which the procession takes place.

If the solemnity of any of the feasts mentioned above be transferred to a Sunday, the Requiem Mass is forbidden on that Sunday, but allowed on the feast itself.

If the mass on the day of the funeral is impeded by the above rubrics, it may be transferred with the same privileges to the first free day afterwards which is not similarly impeded.

If the mass is celebrated on the Commemoration of All Souls, the first mass is chosen, and the prayer for the deceased person added under one conclusion ; unless that mass has been already sung, or is going to be sung afterwards, when either of the other two

masses are celebrated as the funeral mass, with the prayer for the person similarly added.

To enjoy the privilege, the funeral mass should be sung, but in the case of the poor whose relatives cannot afford the expense connected with the sung mass, it can be said on the same days as those on which the sung mass is permitted.

Furthermore in England the Requiem Mass can be said for all on these days in places in which, on account of the absence of ministers or of a choir, the ceremonies of solemn Mass cannot be observed (Rescripts of March 7, 1847, given in Appendix of First Provincial Synod, Part III., n. 1, and of May 12, 1864, given in the general ordo for 1865 and Southwark Synods from 1850-1868, p. 213).*

Exsequiarum Ordo.

It is greatly to be desired, and indeed it is prescribed by the church, that when there is no grave reason to the contrary, the body should be brought

* Except on certain days, all private masses offered for the deceased person on the same day and in the same church or public oratory in which the funeral mass is sung are privileged, so that the Requiem mass *ut in die obitus* may be said. The days excepted are the same as those excepted for the third, seventh, thirtieth and anniversary days (p. 123).

In semi-public oratories, which serve the purposes of churches or public oratories, private requiem masses may be said on any day chosen at will with the same exceptions, from the day of death till the day of burial. In other semi-public oratories which do not serve this purpose of churches or public oratories, and in strictly private oratories attached to the house of the dead person, private masses may be said on every day from the death to the burial, with the same exceptions, provided the body is physically present in the house.

to the church, and all the funeral rites duly observed (c. 1215; Comm. of Canon Law, Oct. 16, 1911, ad. 15). As, however, such a grave excusing cause may be present, it will be necessary to explain the manner in which the ceremonies may then be adapted. We shall therefore give three explanations of the service, viz. :—

1. When the ceremonies are fully observed.
2. When the conducting of the body from the house, the Office of the Dead, and Mass are omitted, and the remaining ceremonies take place at the church and at the cemetery.
3. When the whole of the exequies takes place at the cemetery.

I. Service when the ceremonies are fully observed.

The priest, vested in cotta and black stole, and, if he wishes, in black cope also, proceeds to the house, with cross-bearer, clerics, acolytes, and any others who wish to be present. Arrived there, the priest enters with the cross-bearer and acolytes, and as many others as convenience allows. The cross-bearer takes his position at the head, the priest at the feet, of the corpse.

The priest, without saying anything, sprinkles the coffin three times—in the centre, towards his left, and towards his right. He then says the antiphon *Si iniquitates*, and immediately after commences the Psalm *De Profundis*, which he recites alternately with the ministers. This antiphon and

psalm must be said, not sung. (S. C. R., April 11, 1902, n. 4095.) If only one is being interred, this Psalm, as well as every other used in the exequies, is terminated by *Requiem aeternam dona ei*, etc., in the singular, except during the Office of the Dead, when the plural form is always used. If several are being interred, the verse *Requiem* as well as all the versicles and prayers, with the exception of the prayer *Non intres*, are said in the plural. The Psalm being finished, the priest repeats the antiphon *Si iniquitates.*

The funeral procession is then formed, the priest taking up his position immediately in front of the bier. As soon as it begins to move, he intones the antiphon *Exultabunt Domino.* Two cantors then commence the psalm *Miserere*, which is continued and sung alternately by the choir. Should the distance be great, other Psalms from the Gradual or Office of the Dead may be added. On arriving at the church, the Psalm *Miserere*, or any other which is being sung, is interrupted, even though it has not been completed (Van der Stappen, Q. 258), and the verse *Requiem aeternam* added. The antiphon *Exultabunt Domino* is then repeated. As soon as those carrying the bier have entered the church, the cantors begin the responsory *Subvenite*, which is continued by the choir singing alternately.

The bier is placed in the centre of the church, so that the feet of the corpse are towards the altar, except in the case of a priest, when the head is towards the altar. Round the bier are placed lighted candles, usually six in number.

Should the service cease at this point, because the interment with the rest of the exequies is to take place on the following day, the priest, standing at the foot of the coffin, adds *Kyrie eleison, Pater noster,* etc., and the prayer *Absolve.* The prayer in this case should have the short conclusion, for it is only in the Office and Mass that the long conclusion is employed. At the end of the prayer is said *Requiem aeternam,* etc., *Requiescat,* etc.

Should the Office for the Dead follow, these prayers, *Kyrie eleison,* etc., are said after the antiphon *Ego sum* at the end of the *Benedictus.* In this case, however, the priest says them from the altar, not standing beside the bier, and the versicle *Requiem aeternam,* etc., and *Requiescant* are said in the plural. But this versicle, *Requiem aeternam,* etc., together with its response, is omitted at the conclusion of the Office if Mass or any other part of the ceremony immediately follows.

After the Mass the priest lays aside his chasuble and maniple, and, should he have one, puts on a black cope. The deacon and sub-deacon take off their maniples, and if the celebrant be without a cope, take off also their dalmatic and tunic. All then proceed to the Absolution at the bier.

By "Absolution" is meant the ceremonies and rites which take place, either at this point at the bier before the funeral procession is formed, or at the catafalque when the body is not present. Different forms are used in both cases. The one which begins with the prayer *Non intres* is used when the

body is present, physically or morally, or when a Bishop is officiating. At other times the Absolution given under the title of the ritual *De Exsequiis absente defuncti corpore* must be used.

If the Bishop of the diocese gives the Absolution, he may delegate another to say the Requiem Mass. Except in this case, the celebrant of the Mass must himself give the Absolution (S. C. R., August 12, 1854, n. 3029).

When all is ready, they come to the altar, where they take up the following positions :

M.C.	Celebrant.	Deacon.
Acolyte.	Sub-deacon.	Acolyte.
Thurifer.	Acolyte with Holy Water.*	

After all, except the sub-deacon and the two acolytes with the candles, have genuflected,† they turn round (so that the deacon is now on the left of the celebrant), and go in procession to the bier. The sub-deacon takes up his position between the two acolytes at the head, the celebrant with the deacon on his left and master of ceremonies on his right, at the foot of the bier, but slightly towards the epistle side (when the corpse is of one who is not a priest), in order that they may not have their backs turned towards the Altar. The thurifer and acolyte with holy water stand behind, on the

* The Ritual does not require an acolyte to carry the book. If there be one, he may conveniently take up his position on the left of the thurifer.

† If the Blessed Sacrament is not reserved at the altar, the celebrant bows, while the rest, except the sub-deacon and the two acolytes, genuflect.

deacon's left. Some authors (De Herdt, iii., 251) suggest that all should proceed directly to the positions assigned, the sub-deacon and two acolytes passing by the bier on the gospel side ; the majority suggest that the thurifer and acolyte with holy water should precede the sub-deacon, pass on and return by the epistle side until they reach their proper positions. As the ritual does not mention the point, either method may be followed. The celebrant, deacon and master of ceremonies should, according to all, go directly to their positions. When the service is for a priest, authors again give different directions, some instructing the sub-deacon and two acolytes, preceded by the thurifer and acolyte, to pass entirely round the bier, but it seems sufficient for all to proceed directly to their places. In this latter case, the sub-deacon stands in the centre and not at one side.

All having taken their places, the deacon holds the book,* while the priest chants in the ferial tone the prayer *Non intres*. No change is to be made in this prayer, even though it be said for a woman or for many persons. At the end of the prayer the choir answers *Amen*. The cantors then commence, and the choir take up the response *Libera me*. During the repetition of the verse *Libera*, the deacon, having genuflected to the altar, and passed from the priest's left to his right, offers him, without kisses, the incense, saying *Benedicite Pater*

* This is in accordance with the rubrics of the Ritual. The Missal, however, directs that it be held by an acolyte. The rubric of the missal may be followed, if preferred.

Reverende. The priest puts the incense three times into the thurible in the ordinary way, saying *Ab illo benedicaris*, etc., and blesses it.

The responsory being finished, and the cantors having sung *Kyrie eleison*, etc., the priest intones *Pater noster*, which is continued in secret by all. Meanwhile the priest receives from the deacon the aspersory without kisses, turns to the altar, genuflects (or bows profoundly if the Blessed Sacrament be not reserved in the tabernacle), passes to the left of the corpse (*i.e.*, towards his own right) and sprinkles it—first towards the feet, then in the centre, and then towards the head. Coming to the cross, he bows profoundly (while the deacon genuflects) and passes to the other side of the corpse, which he now sprinkles, first towards the head, then in the centre, and lastly towards the feet. He then receives the thurible from the deacon, and after genuflecting or bowing as above, incenses the bier in the same way six times.

Should the ceremony be performed over a priest, the celebrant in passing the cross only bows and does not genuflect, as the altar is not supposed to be within view (O'Loan, p. 127).

When they have returned, without making any further genuflection, the deacon again takes up his position on the left of the celebrant, and holds the book open before him. The latter then chants *Et ne nos inducas in tentationem*, together with the other versicles and prayer *Deus cui proprium est.*

The Absolution being finished, the funeral procession to the cemetery is formed. On the way the choir sing the antiphon *In Paradisum.* If the distance be great they may repeat this antiphon or they may add some of the Psalms from the Gradual, or Penitential Psalms, or from the Office of the Dead.

When the procession has reached the cemetery, the coffin is placed alongside the grave, around which the ministers take up the same position as for the Absolution at the bier.

Should the cemetery not be blessed, or should new matter have been introduced—*e.g.*, if the grave has been lined with masonry—the priest first of all blesses the grave, reciting for this purpose the prayer *Deus cujus miseratione.* Having finished the prayer, he sprinkles and incenses the coffin and the grave three times. He then intones the words *Ego sum,* and the choir sing the Psalm *Benedictus* and the antiphon *Ego sum* in full.

If the grave is not to be blessed, the Psalm *Benedictus* with its antiphon is sung immediately after the ministers have taken their positions round the grave.

The priest then sings *Kyrie eleison,* etc., *Pater noster,* and while all continue this prayer in silence, he sprinkles the coffin three times. He then continues with the versicles *Et ne nos,* etc., to which the choir respond, and the prayer *Fac quaesumus.* While saying *Requiem aeternam dona ei Domine,* he makes the sign of the cross with his hand over the

coffin. The cantors sing *Requiescat in pace*, and, after the choir have answered *Amen*, the celebrant says, in a subdued tone, *Anima ejus*, etc.

The Ritual does not prescribe the point at which the coffin is to be lowered into the grave. Most authors prescribe that it be done after the priest says *Anima ejus*, etc., at the end of the ceremony. In England, however, it is, we believe, the more common custom for it to take place during the *Benedictus*, to which custom, for the sake of uniformity, it would be of advantage for all to conform. The service at the graveside being finished, the priest and ministers return to the church, reciting alternately on the way the antiphon *Si iniquitates* and the Psalm *De Profundis* with the termination in the plural. Having returned to the sacristy, the prayers given in the ritual are said.

The priest should, on his return, enter the burial in the register kept for that purpose.

In England, as we have already mentioned, it is rare that all the above ceremonies are observed. As a rule, there is only a short service in the church and cemetery, and sometimes only a service at the cemetery. We shall briefly describe the way in which the ceremonies may be observed in these two cases, without departing more than is absolutely necessary from the strict rubrics of the Ritual. As to the incense, it is not usually employed in these cases. It should, however, be employed if the ceremony be carried out with greater solemnity, that is to say, if the cope be worn (S. C. R., August 20, 1901, n. 4081).

II. Service in the Church and Cemetery.

The priest, vested in cotta and black stole, meets the funeral procession at the gate of the churchyard. Here, if convenient, the coffin is lowered. The priest sprinkles it three times without saying anything. He then says the antiphon *Si iniquitates*, the Psalm *De Profundis*, and repeats the antiphon *Si iniquitates*. The coffin is then raised and the procession formed to the church. Meanwhile the priest says the antiphon *Exultabunt Domino*, the Psalm *Miserere* and the antiphon *Exultabunt Domino*.

Should it be inconvenient for the procession to wait at or near the gate, the procession to the church may take place immediately after the *Asperges*, the priest walking in front of the coffin and reciting on the way the Psalms *De Profundis* and *Miserere*, with their respective antiphons.

If it be necessary for the priest to meet the funeral procession at, or near the door of the church, the antiphon *Exultabunt* and the Psalm *Miserere* may be omitted (S. C. R., Feb. 8, 1879, n. 3481).

Having entered the church, he says the responsory *Subvenite*. The coffin is placed in the centre of the church, and the priest takes his position at the feet of the corpse.

He then says *Pater noster*, which he continues in secret, meanwhile sprinkling the coffin three times. He adds aloud the versicles which follow, the responses, and the prayer *Absolve*. Having finished the latter prayer, he immediately says the prayer

Non intres, the responsory *Libera me, Kyrie eleison*, etc., and *Pater noster*. While he continues the latter in secret, he goes round the bier, beginning from his right, and sprinkles and incenses it six times with holy water in the way already described. Having returned to his place, he continues the versicles, responses, and prayer *Deus cui*, in which *famuli tui* is changed into *famulae tuae*, should the ceremony be for a woman.

He then leads the funeral procession to the grave, saying on the way the antiphon *In paradisum*. If the distance be great, he may repeat this antiphon, or add some of the Psalms from the Gradual, Penitential Psalms, or Office of the Dead. Should he find it inconvenient to conduct the procession from the church to the grave—*e.g.*, because the cemetery is not contiguous to the church—he meets the funeral at the gate of the cemetery, and from this point conducts the procession to the grave, saying the antiphon *In Paradisum*.

Arrived at the grave, if it be already blessed, he immediately commences the antiphon *Ego sum*. Should the grave, however, not be blessed, or should new material have been added—*e.g.*, concrete to line the grave—standing at the foot of the grave, he blesses it, saying the prayer *Deus cujus miseratione*, and sprinkling and incensing the coffin and grave three times.

Having blessed the grave, he says the antiphon *Ego sum*, and the canticle *Benedictus*. While this is being said, the coffin is lowered into the grave.

He then says the antiphon *Ego sum, Kyrie eleison,* etc., *Pater noster,* and while he continues this in silence he sprinkles the coffin three times. Then follow the other versicles, responses, the prayer *Fac quaesumus,* and finally the versicles and responses *Requiem,* etc. While saying *Requiem aeternam,* etc., he makes the sign of the cross with his hand over the corpse. He then returns, saying on the way the antiphon *Si iniquitates* and the Psalm *De Profundis,* and after having arrived at the sacristy, the remaining versicles and prayers.

N.B.—The priest is bound to recite the whole of the Latin prayers contained in the *Ordo Exequiarum,* after which any English prayers may be said (Decision of the English Bishops, April 29, 1908). As a rule, the priest and people recite in English at least the *De Profundis,* and not unfrequently the priest repeats also in English other parts of the burial service which seem to him appropriate.

III. Service in Cemetery only.

The priest in this case meets the funeral at the gate of the cemetery. He then sprinkles the coffin three times without saying anything. If convenient, the coffin may be lowered until the end of the *De Profundis.* In practice, however, this is rarely, if ever, convenient. The priest, as a rule, therefore, after sprinkling the coffin, immediately conducts the procession from the gate to the grave, reciting on the way the Psalms *De Profundis* and *Miserere,* together with their antiphons *Si iniquitates*

and *Exultabunt.* If the distance be great, he may repeat these Psalms, or add others from the Gradual, or Office of the Dead. When near the grave he says the responsory *Subvenite.*

The coffin is placed alongside the grave, and the priest, standing at the foot of the grave, says *Pater noster,* and after sprinkling the coffin three times while continuing this prayer in secret, he says the other versicles, responses, and prayer *Absolve.* This is followed by the prayer *Non intres* and the responsory *Libera me.* Having said *Kyrie eleison,* he sprinkles and incenses the coffin three times without moving from his position, as this is both inconvenient and contrary to custom. He then recites the versicles and responses *Et ne nos,* etc., the prayer *Deus cui,* and the antiphon *In Paradisum.*

The rest of the ceremony does not differ from that already described in the case in which the body has previously been brought to the church.

Many priests read all the Burial Service, from the beginning to the end of the antiphon *In Paradisum,* while conducting the body from the cemetery gate to the grave. There is this advantage in this custom, that the rubric is properly observed which prescribes that the antiphon *In Paradisum* be said while the body is being borne to the grave. But in this case the Absolution *Non intres* is recited during the procession to the grave, and not while the priest is standing at the foot of the coffin, and this constitutes an equal, if not a much greater, departure from the rubric, especially as the sprinkling of the

coffin during the Absolution is then omitted. Consequently, we prefer the former mode which we have given of conducting the funeral rite.

De Exsequiis extra occasionem funeris.

The Church, ever anxious to succour by her prayer the souls of the departed, has not only instituted a service for the dead to be observed at their burial, but also one which may be observed on other occasions. This service consists of three parts :—

1. Office of the Dead.
2. Requiem Mass.
3. Absolution.

There is no obligation of having all these three parts observed. The Mass alone may be said without the other two parts, or the Mass and Absolution may be celebrated without the Office of the Dead. When, however, the Requiem is sung, it is usually followed by the Absolution.

This service cannot be celebrated on every day in the year. It can, of course, be celebrated solemnly or simply on all days on which the rubrics allow a requiem Mass—that is to say, on most days which are below the rank of doubles.

But there are certain privileged masses which can be celebrated on most of the days of the year. The chief of these are :

1. One mass, whether sung or said, in each church on the third, seventh and thirtieth day and on the

anniversary day in the strict sense, of either the death or burial.

In reckoning the third, seventh, and thirtieth days, the day of the death or burial may be either counted or omitted (Van der Stappen, II. 347).

2. One mass whether sung or said *ut in die obitus* in each church on a convenient day after the reception of the news of a person's death.

3. One mass solemnly celebrated on anniversary days in the broad sense* *i.e.* (*a*) on a day chosen for an annual foundation Requiem mass, which is not the actual date of the person's death or burial; or (*b*) on the occasion of an annual mass said for all the deceased members of any society (*e.g.*, a religious order, congregation, confraternity, etc).†

In all the above three cases, however, there are certain days on which the Requiem mass is prohibited. These days are:

1. Sundays and Holidays of obligation, whether these are still of obligation, or whether they

* Anniversaries in the strict sense are those celebrated on the actual date of the death or burial; anniversaries in the broad sense are those mentioned in the text.

† Two other privileged masses (with the same days excepted) are added in the missal, (1) masses which are sung during the Octave of All Souls' day, and (2) masses which are said or sung in cemetery chapels. These latter do not include parish churches, etc., adjoining cemeteries; nor chapels (outside of cemeteries) in which people have been buried; nor chapels of cemeteries, when the latter are no longer in use for burials. As it is rarely possible to make use of these privileges, we have omitted to discuss them in the text.

have been suppressed.* The prohibition, however, does not extend to Sundays which are anticipated or deferred.

2. The commemoration of All Souls.†
3. Doubles of the first and second class, even when transferred.
4. Ash Wednesday.
5. All the days of Holy Week.
6. Privileged vigils, *i.e.*, vigils of Christmas, Epiphany and Pentecost.
7. During the privileged octaves, *i.e.*, the six octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi.
8. During the time of exposition of the Blessed Sacrament.
9. When only one mass can be celebrated in the church (*a*) on days on which the *missa pro populo* is prescribed, and (*b*) on rogation days in churches in which the procession takes place.

If any of the privileged masses are impeded by the above rubrics, either the nearest free day which precedes, or the first free day which follows may be chosen, provided the mass be sung. By a free day is meant any day not included in the above list.

* The Feast of St. Silvester (Dec. 31) is the only suppressed feast that need be specially remembered. All others are doubles of either the first or second class, and for that reason also, impede the requiem mass.

† By this is meant that the special mass assigned is prohibited, so that a priest, if he wishes to offer the mass whose application is at his disposal for one *e.g.*, whose anniversary occurs on this day, must say the ordinary mass assigned for the day, without any special prayer.

In the use of the privilege, the following points should be noticed :

1. Whether said or sung, the mass is privileged (*a*) on the third, seventh, thirtieth and anniversary days in the strict sense ; or (*b*) on a convenient day after the reception of the news of a person's death.

   It must be sung in order to be privileged (*a*) when on account of a liturgical impediment it is anticipated or deferred ; or (*b*) when it is celebrated on an anniversary day in the broad sense.

2. Anniversary masses in the strict sense are privileged even though they are not celebrated annually ; anniversary masses in the broad sense which are offered for some individual or society, must be foundation masses and sung annually in order that they may be privileged.

3. Only one mass in each church is privileged. Provided this rule be observed, several masses may be celebrated in different churches.

4. For any privileged mass for a priest, the first Requiem mass in the missal is employed, the necessary change of prayers being made.*

5. Privileged masses have only one prayer, and the sequence must be added.*

* The fourth and fifth rules given in the text hold even for all [non-privileged masses said (*e.g.* when the rubrics allow the *missa quotidiana*) on privileged days (even on the suitable day chosen after death, and on anniversaries in the broad sense), and for requiem masses, even though not privileged, which are celebrated from the day of the death to the day of the burial. They do not, however, apply to days after the burial, even if, for a reasonable cause, the funeral mass is deferred (S.C.R., June 16, 1922, n. 4372).

Ordo Absolutionem Faciendi.

A catafalque is previously prepared in the centre of the church, so that the part corresponding to the head is turned towards the door and the part corresponding to the feet is turned towards the altar. This arrangement of the catafalque should, according to the common opinion, be observed, even though the Absolution is for a priest.

After Mass the celebrant takes off his chasuble and maniple, and puts on a black cope. The deacon and sub-deacon also take off their maniples. A procession is then formed to the catafalque, where all take up the same position as for the Absolution when the body is present, unless the service is for a priest, when the celebrant stands between the catafalque and the altar.

Meanwhile the choir sings the responsory *Libera me Domine*, with the following versicles and responses. While the versicle *Libera* is being repeated, the priest puts incense into the thurible and blesses it in the usual way. In presenting the incense, the deacon says *Benedicite Pater Reverende*, but does not kiss, either the spoon or the priest's hand. The choir having sung *Kyrie eleison*, etc., the priest says *Pater noster*, and while continuing the prayer in silence, he twice passes round the catafalque, sprinkling and incensing it six times in the way already mentioned. Having returned to his place, he says *Et ne nos*, etc., and the prayer *Absolve* or some other suitable prayer—*e.g.*, the one which has just been said during Mass. While saying *Requiem*,

etc., he makes the sign of the cross with his hand over the catafalque. The cantors then sing *Requiescat in pace*, and after the choir have answered *Amen*, the celebrant says *Anima ejus*, etc. They then return to the altar, and after all, except the cross-bearer and the two acolytes, have made the proper reverence, they return to the sacristy, saying on the way, *Si iniquitates*, etc., in a low but audible tone. Having arrived at the sacristy, they say *Kyrie eleison* and the remaining versicles and prayer. The verse *Anima ejus* as well as *Si iniquitates* and all that follows are omitted when the service is for all the faithful departed.

Instead of a catafalque, a black pall may be used for the absolution. In this case the processional cross is not used, and the priest, deacon and sub-deacon stand on the predella during the whole of the ceremony. After mass, the priest and ministers go to the credence and take off their maniples, and the priest puts on a black cope. The thurifer and acolyte with holy water take up their position near the credence table. Meanwhile the two acolytes spread the pall before the steps of the altar. The priest then goes to the epistle side of the altar where he stands before the missal, with the deacon on his right and the sub-deacon on his left. While the *Libera* is being repeated, the priest turns and places incense in the thurible. The thurifer, accompanied by the acolyte with the holy water, then goes to the gospel side, where both remain standing *in plano*. The priest turns back to the altar, and having sung

Pater noster, he goes to the centre with the deacon and sub-deacon, the former going to the gospel side, the latter after allowing the priest and deacon to pass, remaining on the epistle side. The priest then sprinkles and incenses the pall three times, after which he returns to the missal, where he stands as before with the deacon on his right and the sub-deacon on his left, and chants the versicle and prayer from the missal. In returning to the sacristy, the *De Profundis*, etc., is said in the way already described.

De Exsequiis Parvulorum.

This rite is to be observed at the interment of all, whether children or adults, who have been baptized, and who have died before coming to the use of reason. In case of doubt as to whether a child has reached the use of reason, the rite prescribed for the burial of adults should be observed even though the child has not yet completed his seventh year, seeing that the soul of the departed may be in purgatory, and in need of the Sacrifice of the Mass, and of the suffrages of the Church which are contained in that rite.

The ceremony for the burial of children is one whose spirit is of joy rather than of sorrow, and of thanksgiving rather than of supplication. The Requiem Mass, therefore, is never said, the vestments used are white, and the Psalms end with the *Gloria Patri*. If the cross be employed, it should be without the shaft.

Ordo Sepeliendi Parvulos.

Should the priest conduct the body from the house to the church, the ceremony is similar to that described in the case of adults, the priest saying the Psalm *Laudate* at the house and the Psalm *Beati immaculati* on the way to the church. In England, however, this rite is rarely observed, and the priest meets the funeral procession either at the gate of the churchyard or at the gate of the cemetery. As in the case of the burial of adults, a double explanation will therefore be necessary.

I. Service when the Body is brought to the Church.

The priest, vested in cotta and white stole, meets the funeral procession at the churchyard gate, where he sprinkles the coffin three times without saying anything. If it be convenient to lower the coffin, he says the antiphon *Sit nomen Domini*, the Psalm *Laudate pueri*, and the antiphon *Sit nomen Domini* while standing at the foot of the coffin. If this be inconvenient, he immediately conducts the procession to the church, saying on the way the Psalms *Laudate pueri* and *Beati immaculati*, and if there be time he may add the Psalm *Laudate*.

When the coffin has been placed in the centre of the church, and not before (De Herdt,iii., 270), the priest says the antiphon *Hic accipiet*, the Psalm *Domini est terra*, the antiphon *Hic accipiet, Kyrie eleison*, etc., and *Pater noster*. While continuing this prayer in silence he sprinkles the coffin three times,

without moving from his position. The versicles and responses which follow, and the prayer *Omnipotens* having been said, the priest conducts the funeral to the grave, saying on the way the antiphon *Juvenes*, the Psalm *Laudate*, and again the antiphon *Juvenes*.

Arrived at the foot of the grave, alongside which the coffin is placed, the priest says *Kyrie eleison*, etc., and *Pater noster*, which he continues in silence, but without sprinkling the grave or coffin with holy water, as this is not prescribed by the rubric. The remaining versicles, responses, and prayer *Omnipotens* having been said, the priest puts incense into the thurible, blessing it in the usual way, and sprinkles and incenses first the coffin and then the grave. The coffin is then lowered and the priest returns to the church, saying on the way the Psalm *Benedicite omnia*, with its antiphon *Benedicite*, and at the altar, the prayer *Deus qui miro ordine*.

II. Service when the full Ceremony is observed at the Cemetery.

The priest, vested in cotta and white stole, meets the funeral procession at the gate of the cemetery, where he sprinkles the coffin three times without saying anything. If it be convenient to lower the coffin, he says the words *Sit nomen Domini*, the Psalm *Laudate pueri*, and the full antiphon *Sit nomen Domini*, while standing at the foot of the coffin. In practice, however, this is rarely, if ever, convenient. The priest as a rule, therefore, after

sprinkling the coffin, immediately conducts the procession to the grave, reciting on the way the Psalms *Laudate pueri* and *Beati immaculati*. Should the way be long he may add the Psalm *Laudate Dominum*.

Arrived at the grave, he says *Kyrie eleison*, etc., *Pater noster*, which he continues in silence while sprinkling the coffin. He then says the remaining versicles and responses, the prayer *Omnipotens*, and the Psalm *Laudate*, with its antiphon *Juvenes*.

The rest of the ceremony is the same as in the case in which the body has been carried to the church before being brought to the cemetery.

N.B.—If the cemetery is not blessed, it is sufficient to observe the above ceremonies. There is no need, therefore, to supply the blessing of the grave from the rite for adults, which blessing, in fact, is unsuitable for the graves of children (S.C.R. Sept. 4, 1880, n. 3524).

DE SACRAMENTO MATRIMONII.

Before assisting at a marriage, the parish priest must publish the banns and observe the other preliminaries laid down by law (cc. 1019 seqq). Among those of especial importance is the proof that the parties are free to marry. "Ordinaries must take care to remind parish priests that they cannot lawfully assist at a marriage, not even with the pretext and intention of averting the faithful from sinful concubinage, or of preventing the scandal of what is called a civil marriage, unless

they have duly satisfied themselves in the manner laid down by law (c. 1020 and 1097, § 1, n. 1) of the free state of the contracting parties, and, in accordance with can. 1021, they are also to be warned not to omit requiring a certificate of baptism from the contracting parties, if this sacrament has been conferred on them in another parish." (S.C. Sac. July 4, 1921). This certificate should be required even from a non-catholic, as the law (c. 1021) by expressly excluding the case of non-catholics married to catholics with a dispensation from the impediment of disparity of cult, clearly implies that in cases of marriages with other non-catholics, the certificate should be obtained. At their yearly meeting (April 28, 1908), the English Bishops, in discussing the decree *Ne temere* resolved " that it is the strict duty of the clergy to search for the entry, and to provide, without demanding any fee, the certificates which are required with a view to the reception of any sacrament " (given in Leeds Synods, *addenda*). At a subsequent meeting (October 15, 1908) they " agreed that the case of the re-marriage of persons who have gone through the form of marriage in a registry or non-Catholic place of worship, be always referred to the Bishop, before such re-marriage, and his permission obtained. They also agreed that it was advisable to remind the clergy that attempted marriage in a non-Catholic place of worship entails excommunication* . . . The Bishops thought

* Reserved to the Ordinary (c. 2319), unless by that act they profess heresy, in which case the provisions of c. 2314 are to be applied.

that the clergy should be warned, that as heretofore, the religious ceremony must always take place before the civil" (Leeds Synods, p. 102).

The marriage ceremony consists of three parts :

1. The simple rite, ending with the prayer *Respice* :
2. The nuptial Mass :
3. The nuptial blessing, consisting of the three prayers of the missal *Propitiare*, *Deus qui*, and *Deus Abraham*. The simple blessing, *Ego conjungo vos*, etc., does not, therefore, form a part of the nuptial blessing.

By the solemnities of marriage are understood principally the nuptial mass and the nuptial blessing, but this term also includes any other public display or festivities in connection with the event. According to the ordinary ecclesiastical law, the mass and blessing are so connected that it is not permitted to have one without the other, so that when the nuptial Mass is not celebrated, the ceremony ends with the prayer *Respice*. By an indult, however, granted to England, a less solemn nuptial blessing contained in the Appendix to the Roman Ritual, and in the *Ordo Administrandi*, is given after the prayer *Respice* when there is no nuptial Mass, provided that the marriage is one in which the full solemnities could have been lawfully employed.

The nuptial Mass and the nuptial blessing whether that contained in the missal, or the less solemn one contained in the Ritual, are forbidden in three cases :

1. During the " closed times " ; that is to say,

from the first Sunday of Advent until after Christmas Day, and from Ash Wednesday until after Easter Sunday. But the marriage itself may be celebrated during these times. If it is then celebrated, the Local Ordinary can allow the nuptial Mass and blessing for a just cause, but if such permission be granted, the parties should be warned to abstain from excessive display.

2. When either of the parties has already received the blessing at a previous marriage. But the custom should be continued, where it already exists, of giving it when the man only has received it previously.* It should be given, when neither have received it before, even though one or both have been previously married.

3. In mixed marriages. According to the strict law of the Church, a mixed marriage should not only be contracted without the nuptial blessing, but should be celebrated outside the church and without any ceremonies beyond those which are merely essential for the validity. In England custom allows the marriage to be celebrated in the church, with all the simple ceremonies to the end of the prayer *Respice* (cf. c. 1109).

* We think that there is not a custom in England of repeating the nuptial Mass and blessing of the *Missal* for widowers, for as second marriages have usually been private and celebrated without a nuptial Mass no opportunity has arisen for the introduction of this custom. On the other hand, however, we think that there is a custom of repeating the less solemn blessing of the *Ritual* for widowers, and that it can be continued.

Although the nuptial Mass and even the less solemn nuptial blessing are forbidden in the above three cases (apart from the exception given in the first), nevertheless, by an indult granted to England, certain prayers contained in the Appendix to the Roman Ritual and the *Ordo Administrandi* are added in the first two cases after the prayer *Respice*. In the case of mixed marriages, neither of the nuptial blessings, nor even these special prayers may be added.

It is unlawful to celebrate not only the nuptial Mass, but any other Mass, even a private Mass, in connection with a mixed marriage if circumstances would make it appear to be connected with the nuptial ceremony (Com. Can. Law, Nov. 10, 1925). If Mass be desired in the first two cases, the priest must not say the Mass *Pro sponso et sponsa*, nor may he even make a commemoration from this Mass ; he may, however, say any other votive Mass, if allowed by the rubric, or else a Mass conformable to the office of the day (Van der Stappen, iv., Q. 311).

When the nuptial Mass is allowed, it is usually the votive Mass *Pro sponso et sponsa* which is to be said. In this Mass the *Gloria* and *Credo* are omitted, and the *Benedicamus Domino* is said at the end. If the office of the day be a double without any commemoration, there should be two prayers, the prayer of the day being recited in the second place. In other cases, there should, as a rule, be three prayers, the second and third prayers being those which in the mass of the day would have been recited in the

first and second place. But if there are several special commemorations* in the mass, all of them must be added, even though there would then be more than three prayers. In Passion week, the prayer *contra persecutores Ecclesiae* or *pro Papa* is not added even though there would then be only two prayers. The preface is the same as that recited during the Mass of the day, and can be ascertained from the *directorium*. As a rule the last gospel will be that of St. John. But if there is in the mass a commemoration of (*a*) a Sunday which is anticipated or whose mass and office are both deferred, or (*b*) a feria with a proper mass† or (*c*) a vigil, or (*d*) a mass which has a gospel which is strictly proper**

* Special commemorations are those that correspond to commemorations made in the office ; common commemorations (*e.g.*, *A cunctis*, *Ad libitum*) are those added in masses below the rank of doubles to complete the requisite number of prayers.

† *I.e.*, a feria of Lent or Passiontide, an Ember day, or Monday of Rogation week.

** The following masses have gospels which are strictly proper (S.C.R., April 29, n. 4369 ; Nov. 6, 1925, n. 4397) :

1. Those of
   - (*a*) Our Lord, except the dedication of a church ;
   - (*b*) Our Lady, except the Assumption ;
   - (*c*) Archangels and Angel Guardians ;
   - (*d*) St. John the Baptist, and St. Joseph, Spouse of the Blessed Virgin Mary.
   - (*e*) The twelve apostles (not those of St. Paul or St. Barnabas).
2. Those of the Holy Innocents, St. Mary Magdalene, St. Martha.
3. Commemoration of all the Pontiffs, and the votive masses given in the first part of the missal.

The above rule only applies when one of these masses is impeded by occurrence or the votive nuptial mass, not *e.g.*, when there is an *oratio imperata* taken from them (S.C.R., Jan. 26, 1923, n. 4382).

(except during an octave, during which the special gospel has been already recited*), the last gospel is to be taken from the Sunday, feria, vigil, or feast. If there are two such commemorations, the gospel of the feria or vigil takes precedence over that of the feast ; if there is an occurrence of a feria and vigil, or of two vigils, the last gospel is taken from the mass of the first which is commemorated.

The votive mass *pro sponso et sponsa* is, however, forbidden, on the following days :

1. On Sundays and holidays of obligation whether they are still of obligation, or whether they have been suppressed. The prohibition, however, does not extend to Sundays which are anticipated or deferred.
2. Doubles of the first and second class.
3. During the octaves of the Epiphany, Easter, Pentecost, and Corpus Christi.
4. On privileged ferias, *i.e.*, Ash Wednesday, and the first three ferias in Holy Week.
5. On privileged vigils, *i.e.*, vigils of Christmas, Epiphany, and Pentecost.
6. On the commemoration of All Souls.
7. On Rogation days in churches where the procession takes place and where there is only one mass.

If the marriage be celebrated on any of these days except the commemoration of All Souls, the Mass of

* During the octave of SS.. Peter and Paul, the last gospel of the octave should be said on the first day on which the octave is commemorated (usually July 3), as this gospel is different from the one said on the feast itself (S.C.R., June 16, 1922, n. 4372).

the day is said with the prayer from the *Missa pro sponso et sponsa* added to the first prayer of the mass under one conclusion. On the commemoration of All Souls, the nuptial mass and blessing, and consequently the prayer added from the *Missa pro sponso et sponsa* are forbidden.

The nuptial Mass, although said in connection with a marriage, need not be offered for the contracting parties if they have not given an honorarium for this purpose.

If the marriage take place during the closed times, without the permission of the Ordinary for the Nuptial Mass and blessing, the latter may afterwards be supplied. The same is to be said if the Protestant party to a mixed marriage be afterwards converted. In both these cases, especially in the latter, it will sometimes be necessary to instruct the parties that the blessing given is not a marriage ceremony. If the nuptial blessing be supplied, it is not necessary to choose a day on which the Mass *pro sponsis* may be said. Any other day which is not within the closed times may be chosen, *e.g.*, a double of the second class, when the Mass of the day is said with a commemoration from the Mass *pro sponsis*. But for the reception of this blessing, the presence of both the parties is required.

Ritus.

We shall first explain the rite to be observed when there is no nuptial Mass.

The priest, vested in cotta and white stole, enters the sanctuary, and stands at the altar-rail facing

the bride and bridegroom. These stand in front of the rail, the bridegroom being at the right of the bride, and therefore at the priest's left. The witnesses stand on either side of the bride and bridegroom. If the bride be a widow, she should wear gloves, otherwise her hands should be uncovered.

The priest begins by the interrogations given in the *Ordo Administrandi*, addressing first the bridegroom and then the bride.

Then follows what is known as the "giving away" of the bride by her father, or by some other of her friends. To do this, he takes the right hand of the bride, and places it in the right hand of the bridegroom. This ceremony is not always observed. If it be omitted, the bridegroom takes hold of the bride's right hand, and whilst holding it says, *I, N., take thee*, etc. He then releases her hand, and the bride in turn takes hold of the right hand of the bridegroom, and says, *I, N., take thee*, etc. This finished, she releases his hand. Both then join their right hands while the priest pronounces over them the words, *Ego conjungo vos*, etc. After the priest has sprinkled them three times with holy water, they withdraw their hands.

The bridegroom now places some gold and silver coins, together with the ring, upon a small tray, or anything else convenient. The priest then blesses the ring, sprinkling it at the end three times with holy water. The bridegroom places first the ring and then the money in the bride's hand, and while doing so says, *With this ring*, etc., repeating these words after the priest if necessary. He then

takes back the ring, and while placing it on the thumb of the bride's left hand, says, *In the name of the Father*; while placing it on the second finger, *and of the Son*; while placing it on the third finger, *and of the Holy Ghost*; and finally, while placing it on the fourth finger, where he leaves it, he says, *Amen.*

The priest then says the versicles, responses, and prayer *Respice*, which follow in the Ritual.

If the marriage be a mixed one, the ceremony now ends. If the marriage be one at which it is lawful to have the solemnities, the *Benedicto nuptialis extra missam* is now given. If either has already received the nuptial blessing of the Missal in a former marriage, *or if the marriage is being celebrated in the closed times without the permission of the Ordinary for the nuptial Mass, the special *preces* of the Ritual are now said.

He may now address a suitable exhortation to them in his own words, or, if he prefer, he may read in full or in part, the exhortation given in the Appendix of the older editions of the *Ordo Administrandi.*

Finally, all go to the sacristy, where they go through the civil form required by the law before the registrar.†

* For England see note on page 134.

† The following is the civil form which by the law of England must accompany every religious ceremony: In some part of the ceremony, and in the presence of the registrar and witnesses, each of the parties shall say—"I do solemnly declare that I know not of any lawful impediment why I, A.B., may not be joined in matrimony to C.D."; and each of the parties shall say to the other, "I call upon these persons here present to witness that I, A.B., do take thee, C.D., to be my wedded wife (*or* husband)."

The *Ordo Administrandi*, while it directs the parties to stand at the beginning of the ceremony, gives no further directions as to when they should kneel, or whether they should kneel at all. It seems natural that they should kneel during the nuptial blessing, or *preces*, but beyond this the custom is not uniform. In some places they kneel after the prayer *Respice*, in others at the words *confirma hoc*, and in others just before the words *conjungo vos*. Each priest is free, therefore, to follow the custom of his own place. It would, we think, be easier to carry out the actions prescribed by the rubric if they remained standing until the words *confirma hoc*, after which they kneel during the rest of the ceremony.

The celebration of the marriage must be entered in the marriage register, and that immediately after the rite. The most suitable time for doing this is while the parties are in the sacristy, after they have gone through the civil form before the registrar. The entry must be made by the parish priest himself, even though another priest, delegated either by him or by the ordinary, has assisted at the marriage. This law has been made with the object of obtaining the public testimony of the parish priest himself, that the marriage has been validly celebrated. It is sufficient, however, for the observance of the law, if the parish priest signs the register when the entry has been already made and signed by another priest who has assisted at the ceremony (Vermeersch III, 801).

When the parish priest or assistant priest grants a dispensation *in foro externo*, the Local Ordinary must be informed of the fact, and a note of the dispensation must be made in the matrimonial register (c. 1046). Although the entry is not expressly prescribed by law when the dispensation has been granted by the Holy See or by the Ordinary, it is at least advisable to make it. It is better also to mention in each case the author of the dispensation, so as to facilitate enquiries in the future, if occasion for such enquiries should arise.

The parish priest must also note the celebration of the marriage in the baptismal register. If either or both of the parties have been baptized elsewhere, notification of the marriage must be sent to the parish priest of that place in order that the latter may make the necessary entry. In order that this prescription may be properly observed, the notification of baptism "must contain (*a*) the names and surnames of the married couple and their parents, (*b*) the age of the contracting parties, (*c*) the place and date of the marriage, (*d*) the names and surnames of the witnesses present, and (*e*) is to have the signature of the parish priest, together with the parish seal. The parish, diocese, and place of baptism of the parties should be accurately indicated and all should be observed that is necessary for safe transmission by the post" (S. C. Sac., July 4, 1921).

When the parties have already gone through the ceremony of marriage in a registry or non-Catholic place of worship "the ceremony of re-marriage

should be entered in the Register of Marriages in the usual way, with a note of the date of the civil ceremony, whether before the registrar or a non-Catholic minister" (Decision of English Bishops, October 15, 1908; Leeds Synods, p. 102).

"In the case of married converts, if they receive baptism on their reception into the Church, when the entry is made in the Register of their baptism, details should be added with respect to their marriage" (Instr. of English Bishops; Leeds Synods, p. 93).

Ritus cum Celebratione Missae.

When there is to be a nuptial Mass, the priest puts on the amice, alb, girdle, stole, and chasuble (S. C. R., August 31, 1867, n 3158). The colour will be that of the Mass he is about to celebrate, and therefore, as a rule, white.

The *Cermoniale Episcoporum* (Book I, c. XIII, n. 13) forbids laics, however exalted their rank may be, to be present on the sanctuary during divine services, and the S. C. R. has in its responses on more than one occasion (*e.g.*, March 15, 1664, n. 1288) insisted on the observance of this law. The parties, therefore, should not be placed there during the nuptial mass. In many places in England, there is a custom to the contrary. If this custom cannot be eliminated without danger of grave offence, we are of the opinion that the parish priest is justified in following it. But such a custom should be eliminated where it is possible, and it should not be introduced where it does not already exist.

Many rubricists (*e.g.*, Martinucci, Book IV, tit. I c. V) while strictly urging the observance of the rule for the mass itself, are more lenient when speaking of the actual marriage ceremony and the nuptial blessing, and even direct the parties to kneel on the predella or on one of the altar steps on these occasions. But if the parties have to go to the sacristy between the marriage ceremony and the mass, as will usually be the case in England, it would seem to be more advisable for them to stand outside the rail for the marriage ceremony. During the nuptial blessing, if the rail is close to the altar, they could kneel there; if not so close, they could kneel on the lowest step of the altar. If mass is to follow immediately after the marriage ceremony, they may, during the latter, either stand outside the rail, or kneel on the predella or on the upper step of the altar.

When the priest enters the sanctuary the parties rise and take up the position we have just mentioned. The marriage ceremony is performed to the end of the prayer *Respice* in exactly the same way as when nuptial Mass does not follow.

In many places all now go to the sacristy, where the priest goes through the civil form before the registrar, and enters the marriage in the parish register. In this case, seeing that the Mass does not immediately follow the marriage ceremony, the priest does not put on the chasuble until he is ready to begin the Mass.

In other places, however, this does not take place until after the Mass. This is undoubtedly a better arrangement, but it is one which cannot always be conveniently followed.

The priest now puts on the maniple, or the maniple and chasuble as the case may be, and begins the nuptial Mass.

The *Pater noster*, together with the responses *Sed libera nos a malo* and *Amen*, having been said, the priest, having genuflected, goes to the Epistle side of the altar, and turns round so as to face the bride and bridegroom, who meanwhile come forward to the altar, unless they are already so placed as to be sufficiently near it, and kneel on the lowest step. The priest then, with joined hands, reads from the Missal, which is held by one of the ministers, the first two prayers of the nuptial blessing. When he says *Oremus* at the beginning of each prayer and *Jesum Christum* at the end of the second, he bows his head profoundly towards the Blessed Sacrament.

The bride and bridegroom then return to their places, and the priest, having returned to the middle of the altar, genuflects, and continues the Mass.

After the Post-Communion they again come forward, unless they are already sufficiently near the altar, and kneel, as before, on the lowest step. When the priest has said *Benedicamus Domino*, he turns round, or should the Mass not be the votive Mass *Pro sponso et sponsa*, after saying *Ite missa est*, he remains turned towards the bride and bridegroom, and says the prayer *Deus Abraham*.

Having given the exhortation, he sprinkles them three times with holy water.

They then return to their places, and the priest, having said the prayer *Placeat tibi*, etc., gives the blessing, and continues the Mass in the ordinary way.

N.B. 1. If the civil ceremony does not take place until after the Mass, the priest may bring the chalice with him when he first enters the sanctuary. Having placed the chalice in the centre of the altar and opened the Missal in the ordinary way, he then proceeds to the celebration of the marriage (Van der Stappen, iv., Q. 302).

2. The communion of the contracting parties, though prescribed in the Missal, is not of precept. The nuptial Mass may, therefore, be celebrated, even though the contracting parties do not communicate. The parish priest, however, should strongly recommend them to receive (S. C. R., March 21, 1874, n. 3329).

3. The priest who says Mass must also give the nuptial blessing. It is lawful, however, for one priest to perform the simple rite and for another to say the Mass and bless the marriage (Van der Stappen, iv., Q. 310).

4. When several marriages are being celebrated at the same time, the first part of the ceremony up to and including the words *Ego*

conjungo vos, etc., is to be repeated for each marriage (Rit. Rom. tit. vii, c. ii, n. 5). The same rule should evidently be followed when the bridegroom presents the gold and silver to the bride, and when he places the ring on her hand. The blessing of the rings and the remaining blessings, under which seems to be included the nuptial blessing (ib. n. 4 and 5) are said in the plural number once over all.

5. If the ring be afterwards lost or destroyed, and a new marriage ring bought, it may be blessed privately with the same form as the one used in the marriage ceremony, viz., *Adjutorium*, etc., the prayer *Benedic*, etc., and finally the sprinkling with holy water. If the same ring be used for several marriages, it should be blessed each time (Van der Stappen, iv., Q. 303).

DE BENEDICTIONIBUS.*

A BENEDICTION, or blessing, is an ecclesiastical function performed in the name of the Church by a duly authorized minister, either for the purpose of dedicating some object to the Divine service, or for the sake of obtaining a favour from God for some person or thing.

* For most of the information contained under this title we are indebted to the work of Van der Stappen (*Sacra Liturgia*, iv., Q. 318, etc.), which work we would recommend to those of our readers who desire to make a deeper study of the subject.

As will be seen from this definition, blessings are of two kinds: constitutive (*benedictiones constitutivae*) and invocative (*benedictiones invocativae*). The former dedicate some person or thing to the service of God; the latter, without making the person or thing sacred, call down upon it the Divine protection.

The following are examples of constitutive blessings: the blessing of an Abbot; the consecration of a church or a chalice; the blessing of the holy oils, of vestments, of baptismal water, etc.

The more solemn kind of constitutive blessings are called consecrations.

Examples of invocative blessings are: the nuptial blessing; the blessing of the faithful at the end of Mass; a Bishop's or a priest's blessing; the blessing of a ring, of a house, etc.

Constitutive blessings render the person or thing perpetually sacred. The blessing, therefore, must never be repeated as long as the object remains in the same state in which it was when blessed, and the object itself, while in that state, cannot be turned to any profane use, however good that use may be.

Invocative blessings, however, do not directly affect the thing blessed, nor render it sacred. It can, therefore, be diverted to other than sacred uses, and the blessing, like any other prayer for a Divine favour, may usually be repeated.

N.B.—There are some blessings which, strictly speaking, do not make the object sacred, but which, by making it a medium for the conferring of spiritual and temporal favours, may be said, in a broad sense, to make it sacred or holy. Such are the blessings of holy water, palms, candles, etc. These blessings are by many called *Benedictiones intermediae*, but seeing that the objects thus blessed become more worthy of veneration than objects which are blessed merely by invocative benedictions, and that they can no longer be applied to profane uses, many class these blessings among those which are constitutive.

For the validity of a blessing there is required—

1. A minister duly authorized by the Church.
2. The use of the prescribed form.
3. The presence of the thing to be blessed.

Minister Benedictionum.

Some blessings are reserved to the Pope, some to the Bishop, some to the parish priest, and some to religious orders. Those which are not reserved may be given lawfully by any priest. But in every case blessings, even though reserved, which are given by a priest without the necessary permission are valid, unless the Holy See in reserving them has stated the contrary (c. 1147). This rule, however, only refers to blessings, not to the granting of indulgences, which can only be validly conferred by those who have obtained special faculties to do so.

Deacons and Lectors can only give blessings validly and lawfully when this privilege is granted to them by law.

The following are reserved to the Pope :

1. The blessing of the pallium.
2. The blessing of the Agnus Dei.
3. The blessing of the Golden Rose, which is to be presented to one who has deserved well of the Holy See.
4. The blessing of the sword and helmet to be solemnly presented by the Pope to one who has fought for the Christian welfare.

The above blessings are those which are given by the Pope personally, but there are other blessings which are reserved to the Holy See, but for the conferring of which an Apostolic Indult may be granted.

All the blessings contained in the *Pontificale*, with the exception of the *benedictio sacrae supellectilis*, and many of those contained in the Ritual are reserved to Bishops. Of these the following are the chief :

1. The blessing of the oils and chrism on Holy Thursday.
2. All blessings which require the use of the holy oils.
3. The blessings of those things which are connected in a particular way with public

oratories, as well as blessings which are carried out with great solemnity and pomp, viz. :

(*a*) The blessing and laying the foundation-stone of a new church.

(*b*) The blessing of a new church or cemetery.

(*c*) The reconciliation of a church that has been consecrated or cemetery that has been solemnly blessed.

(*d*) The solemn and public benediction of a new cross or image, not, however, the benediction which is given privately, and without any pomp.

Of the blessings reserved to the Bishop, some can be delegated, some cannot. Thus he cannot delegate :

1. The blessings of the holy oils and chrism.
2. Blessings which require the use of the Holy Oils, *e.g.*, the consecration of bells.
3. The consecration of a church.

He can however, delegate to priests the power of giving any of the blessings reserved to him which are contained in the Ritual or in its Appendix.

The following blessings fall within the rights of the parish priest :

1. The nuptial blessing.
2. The blessing of the font on Holy Saturday.

3. The blessing of houses on Holy Saturday and during Pascal Times.
4. Blessings given publicly and with special solemnity outside the church,* unless this function is carried out by the cathedral chapter.

The parish priest may grant power to any other priest to give these blessings.

Non-reserved blessings may lawfully be given by any priest. Thus, for instance, he may, without permission of the Bishop or parish priest, give any of the following blessings :

1. All the blessings contained in the missal and the Roman Ritual from the blessing of holy water, to the *Benedictiones ab Episcopo vel ab aliis facultatem habentibus faciendae.*
2. The blessings which are given in the Appendix of the Roman Ritual from the beginning to the *Benedictiones faciendae ab Ordinario vel ab ejus delegato.*
3. The blessing of a private oratory, even where Mass is to be celebrated, in which case no special blessing is prescribed, and only the *Benedictio loci* or *Benedictio domus* is employed.

* This does not mean that the parish priest can publicly bless crosses and images without leave of the Bishop (c. 1279). But he can give publicly other non-reserved blessings (*e.g.*, of a ship) without such permission.

4. The private blessing of images and of crucifixes, even those which are to be used for the high altar and for processions.

5. The *Benedictio mulieris post partum* can be given in any church or public oratory by any priest, provided he informs the superior of the place.

Deacons and lectors can only give blessings validly and lawfully, when the law expressly grants them this privilege. Thus deacons have the following powers :

1. They may bless the paschal candle.

2. When the ordinary or parish priest for a grave reason grants them permission (which can be legitimately presumed in case of necessity) to administer communion (c. 845) or to conduct the burial service (Rit. Rom., tit. vi., c. iii., n. 19) they act as the priest should do. Hence

   (*a*) In giving communion to the sick, they give the blessing of the Blessed Sacrament ; and whether they are giving communion to the sick or to the faithful in the church, it would seem that they should give their own blessing.

   (*b*) When conducting the funeral service they bless the grave when necessary (S.C.R. Aug. 14, 1858, n. 3074).

3. They may not bless baptismal water, but when for a just cause and with due permission they administer baptism, they observe all the ceremonies of the ritual except the blessing of the salt. They must use salt which has been already blessed by a priest.

Lectors can bless bread and fresh fruits.

Forma Adhibenda in Benedictionibus.

The form used must be the one prescribed by the Church, and which is found, as a rule, either in the Ritual or the Missal. If these forms are substantially altered, the blessing is null.

If anything is to be blessed for which no particular form is prescribed, the *Benedictio ad omnia*, found in the Appendix of the Roman Ritual and in many *Horae Diurnae*, may be used. In this case it would be sufficient, however, to bless the object by making over it the sign of the cross, saying, *In nomine Patris*, etc., afterwards sprinkling it with holy water.

For blessing and indulgencing crucifixes, medals, and rosaries, unless a special form is prescribed, it is sufficient to make the sign of the cross over them with the hand, saying *In nomine Patris*, etc., afterwards sprinkling them with holy water (Beringer, i., n. 836). Sometimes the simple blessing without any words, and without the use of holy water is sufficient. Thus, for instance, a sign of the cross is

sufficient for applying the apostolic indulgences to pious objects, for applying the indulgence of the Fathers of the Cross to rosaries, for applying to crucifixes the indulgences of the Stations of the Cross, and for blessing Scapular Medals. In the last case, however, a priest who is blessing a medal to replace several scapulars, must make as many signs of the cross as there are scapulars which the medal is intended to replace. It is safer, at least, to settle the order which he is following in giving the various blessings (*e.g.*, the order of their institution), otherwise each separate blessing, being given for no particular scapular, would seem to be invalid (Vermeersch, Periodica, v., n. 468). But when prescribed, a special form must be employed, as, for instance, in applying the Dominican indulgence to a rosary, or in indulgencing a rosary of the seven Dolours. A special form is also required for the blessing of all scapulars which are to be worn for the first time.

Regulae Generales.*

For blessings which have no relation with the Mass, the priest uses the vestments specified in each case by the rubric ; and if no particular vestments are specified, he uses the cotta and stole. If the blessing takes place with some solemnity, he may, if he pleases, use the cope also.

* The rules here given have reference only to the simple blessings, and not to the more solemn blessings—*e.g.*, of the baptismal font, of palms on Palm Sunday, etc., which have either been described elsewhere, or which do not fall directly under the scope of this work.

If the rubric prescribes the colour of the stole, he follows the rubric. If no special colour is prescribed, he is directed by the general rubric to use the colour of the day. But if another colour is more suitable for the object to be blessed, many authors allow him, and some advise him to use that colour. In our subsequent explanations we follow the latter rule, although the priest is free, if he desires it, to follow the general rubric.

The priest always stands before the object to be blessed with his head uncovered.

At the beginning of each blessing, he says *Adjutorium*, etc., and according to the common teaching of the rubricists, he should sign himself at the same time.

Whenever he says *Oremus*, or pronounces the Holy Name, he bows his head profoundly to the crucifix, if he is at the altar, otherwise to the book.

When making the sign of the cross over the object to be blessed, unless his left hand is engaged in holding the book, he places it on the table of the altar if he is beside the altar; if not beside the altar, he places it on his breast.

At the end of the blessing, he sprinkles the object three times in the form of a cross—that is to say, (1) in the centre, (2) towards his left, (3) towards his right. This he does without saying anything, except in a few cases in which the rubric directs him to say the antiphon *Asperges me*, etc. If the rubric prescribes also the use of incense, having

finished the prayer or prayers, he places the incense in the thurible with the customary blessing *Ab illo benedicaris*, etc., and then sprinkles and incenses the object three times without saying anything.

De Quibusdam Benedictionibus in Specie.

It is unnecessary to speak of every blessing which comes in the Ritual, seeing that some require little or no explanation, while some are but rarely employed. We shall, as a rule, therefore, confine ourselves to the explanation of those blessings which offer some special difficulty, especially when their use is of frequent occurrence.

BENEDICTIO MULIERIS POST PARTUM.

In accordance with a pious custom, which, however, is not of obligation, Christian mothers, after the birth of a child, present themselves before the priest to receive the blessing of the Church, and to thank God for their safe delivery.

This blessing can only be given to the mother of a child born in lawful wedlock. It may be given to one who has conceived in sin, provided that the marriage of the parents takes place before the birth of the child, seeing that the child is in this case legitimate (Van der Stappen, Q. 336).

It should be given, if desired, to the mother of a child who has died before receiving Baptism (S. C. R., May 19, 1896, n. 3904).

Ritus.

The mother kneels near the entrance of the church, holding a lighted candle in her hand. The priest, vested in cotta and white stole, sprinkles her three times in silence with holy water, after which he says *Adjutorium nostrum*, etc., and the Psalm *Domini est terra*, with its antiphon *Haec accipiet.*

He then places the left extremity of the stole in the woman's right hand, and introduces her into the church, saying *Ingredere*, etc. Both then move towards the high altar, or towards any other altar at which the blessing is to be given, the woman following the priest. Arrived at the altar, the woman releases the stole and kneels at the altar-rail.

The priest, standing within the rail, reads the prescribed versicles, responses and prayer, and at the end sprinkles her three times with holy water saying *Pax et benedictio*, etc.

The rubric does not speak of the case in which several women are to be churched, and rubricists, as a rule, are silent on the point. There seems to be no reason, however, why the rite may not be performed once over all, changing the necessary words of the antiphon, etc., into the plural (O'Kane, 573).

Benedictio Loci.

This form is used in blessing a room, or part of a house, or in blessing any territory or district.

Benedictio Ecclesiae.

Before Mass can be celebrated in churches or public oratories they must be either consecrated or blessed.

The consecration of a church can be performed validly by any Bishop and lawfully by the Local Ordinary (if he is a Bishop), or by a Bishop with his permission. The blessing may be given by any priest who has been delegated for this purpose by the Ordinary. The consecration of cathedral churches is obligatory ; that of collegiate, conventual, and parish churches is not obligatory, but when possible, most advisable (c. 1165).

This blessing is constitutive, and cannot be used, therefore, to bless those buildings—*e.g.*, school-chapels—in which Mass is being temporarily said, and which are afterwards to be diverted to profane uses (c. 1165). For the same reason, it cannot be used to bless strictly private oratories. In these cases the *Benedictio loci* or *Benedictio domus* or *Benedictio oratorii privati* may be used (c. 1196). There is, however, no obligation of blessing them. This simple blessing is not reserved, and can be given, therefore, by any priest without any delegation.

Benedictio Coemeterii.

Catholics should, if possible, have their own cemeteries (c. 1208). If this is not possible, they should have a part reserved to them, which part, if it be possible, should be blessed (c. 1206).

There are two blessings for cemeteries (1) the solemn blessing contained in the *Pontificale*, and (2) the simple blessing contained in the ritual. The minister of the former is the same as for the consecration of a church ; the minister of the latter is the same as for its blessing.

When a cemetery has been consecrated, or blessed, and afterwards enlarged, the new part must be consecrated, or blessed, whether the part added be larger or smaller than the old part (De Herdt, iii., n. 300). If the cemetery cannot be consecrated, or blessed, as often happens in England, the grave should be blessed at each interment.

Benedictio Aquae.

Holy water should, as a rule, be blessed on Sundays for use at the *Asperges*. The feasts of Easter and Pentecost are excepted in churches which have a baptismal font. In these churches, the water taken from the font on the previous days is used for the *Asperges*. In addition, however, to Sundays, holy water may also be blessed at any other time.

The water to be used for the *Asperges* should be blessed in the sacristy. The blessing at any other time may take place in the church, or sacristy, or for a reasonable cause in a private house, or in any other becoming place.

If the water is blessed on a Sunday by the priest who is about to give the *Asperges* and say Mass, he vests in amice, alb, girdle, and stole of the colour of the day. If the water be blessed at any other time,

or even if it be blessed before the *Asperges* by any other priest than the celebrant, a cotta and purple stole are used.

The blessing of the salt by the exorcism and prayer need not take place every time the water is blessed. Once blessed, it may be preserved and used in subsequent blessings of holy water.

In mixing the salt with the water, the priest takes a small quantity between the fingers of his right hand, or, if he prefers, in a spoon, and lets it flow into the water three times, each time in the form of a cross. If the water to be blessed is in several vessels, the priest must mix the salt, and repeat the corresponding form in every case. The rest of the prayers, however, need only be said once over all.

N.B.—The Missal prescribes that on Holy Saturday and on the Eve of Pentecost some of the blessed water for the use of the faithful should be taken from the font before the infusion of the oils. Where a very large quantity of this specially blessed water is required, a large vessel of water may be placed beside the baptismal font, and the rite of the Missal performed over this as far as the infusion of the oils. At this point the font may be filled from this water and the rest of the rite continued over the font, leaving the water in the large vessel for the use of the faithful (S. C. R., September, 4, 1880, n. 3524).

Benedictio Novae Crucis.

This blessing, as well as the *Benedictio Imaginum* which immediately follows, is only reserved to the Bishop when it is carried out publicly, and with great external splendour. Any priest whatever can use these forms to bless crosses and images privately.

This is the form used to bless a cross, not a crucifix. For the latter the *Benedictio Imaginum* is used.

The colour of the stole and of the cope, if it be used, is red, seeing that this colour is used on feasts of the Holy Cross.

Benedictio Imaginum.

The colour of the stole and of the cope, if used, will be either red or white. For a crucifix, red is the colour to be used; for any other image of Our Lord, white. For the images of Our Lady white is used, and for the images of the Saints, red or white, according to the colour of the vestments prescribed for their feasts.

In the prayer a distinction is made between *imago* and *effigies*. The former seems to refer to a picture or painting, the latter to a statue. In practice, therefore, for the blessing of a statue, *effigies* and afterwards *sculpturam* are said, and the words *imaginis* and *imaginem* omitted; and *vice versa*, in blessing a picture *imagines* and *imaginem* are used, the words *effigies* and *sculpturam* being omitted. The words *sculpi aut pingi* are to be

used in every case, as the Ritual makes no distinction similar to that just mentioned, and as they are verified in every case.

In blessing the image of Our Lady holding her Child in her arms, no reference is to be made to the image of the Infant Jesus, as the statue is primarily one of Our Lady.

In blessing the statue of Our Lady holding in her arms the dead body of her Son, it would seem natural to name in the prayer both Christ and His Mother.

In the same way, in blessing the statue of the Holy Family, the names of all three should be mentioned.

Benedictio Sacrae Supellectilis.

The altar, the chalice, and the paten must be consecrated by a Bishop.

The other sacred vessels, the vestments and the altar-cloths, can be blessed by any of those mentioned in c. 1304. Of these we may specially mention :

1. The local ordinary or a priest delegated by him for churches and oratories in his diocese.
2. The parish priest for churches and oratories in his parish.
3. A rector of a church (c. 479) for his own church.

These sacred requisites need not all be blessed. Some are never blessed, some may be blessed, and some must be blessed.

1. *For the Altar.*—The three linen altar-cloths must be blessed. The cross and the antependium may be blessed. The cere cloth and the outside cloth, which covers the altar outside the hours of service, are not blessed.

2. *For the Chalice.*—The corporal and pall must be blessed; the veil and burse may be blessed; the purificator is not blessed.

3. *For the Celebrant and Ministers.*—The amice, alb, girdle, maniple, stole, and chasuble, must be blessed. Most authors hold the same for the dalmatic, tunic, and cope; the humeral veil, cotta, and rochet may be blessed.

4. *For the Cult of the Blessed Sarcament.*—The tabernacle and, according to the most common opinion, the ciborium, pyx, and lunette must be blessed; the monstrance may be blessed.

Formulae Adhibendae.

Benedictio Sacerdotalium Indumentorum.*

This form is used in blessing the amice, alb, girdle, maniple, stole, chasuble, dalmatic, tunic, cope, humeral veil, cotta and rochet. The prayers should be said in the singular, if only one of the above vestments is to be blessed. The antependium, as well as the chalice veil and burse, can be blessed with this form, but only when some of the above

* This and the three following blessings are not contained in the *Ordo administrandi*. They may be found in the Missal or in the Roman Ritual.

vestments are being blessed at the same time, as many things said in the prayers are not otherwise applicable.

Benedictio Mapparum sive Linteaminum Altaris.

This blessing is used for the altar-cloths. Should only one be blessed, the singular number in the prayers should be employed.

Benedictio Corporalium.

This is used to bless, not only the corporals, but also the palls. Many palls or many corporals, or both palls and corporals, may be blessed at the same time, but the singular number in the prayers must always be retained (S.C.R. Sept. 4, 1880, n. 3524).

Benedictio Tabernaculi.

This is the form used in blessing the tabernacle, ciborium, pyx, lunette and *custodia*. If the *tabernacle* is being blessed, the same word *tabernaculum* is used in the prayer, for the other vessels, the word *vasculum* is substituted.

Benedictio Ostensorii.

This form is used for blessing the monstrance. For blessing the monstrance, therefore, it would seem that two forms are to be used, one for the lunette (*benedictio tabernaculi*), and the present one for the monstrance itself. Whether the present

form would suffice for both, is a matter for the decision of the S. C. R. Meanwhile, both forms should be employed.

In blessing any of the above, from the *Benedictio Sacerdotalium indumentorum in genere* to the *Benedictio Corporalium* inclusive, the priest vests in cotta and stole, and since no colour is prescribed, he uses the colour of the day. For the *Benedictio Tabernaculi* and *Benedictio Ostensorii*, as these directly pertain to the cult of the Blessed Sacrament, it would seem that one may use either white or the colour of the day.

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